# The Priest

Edited By Priests For Priests

ecember, 1954


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**Letter From Home**

# Lumen Christi

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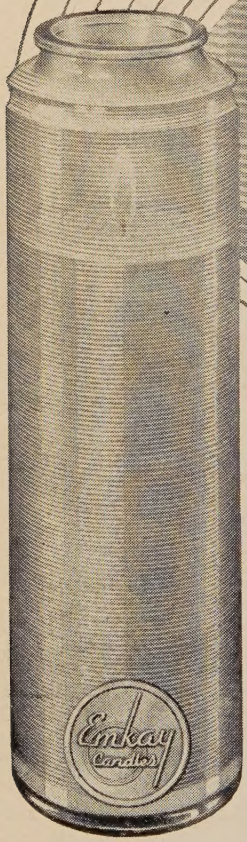


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WAR Relief Services—National Catholic Welfare Conference, the agency of the American hierarchy for relief and resettlement, has just completed eleven years of its work. Here are some figures we have gathered. In that period of time, American Catholics have contributed 691,050,662 pounds of food, clothing and medicines, having a value of $248,685,984.82. In addition to its relief programs, the Bishops' agency has resettled refugees all over the world. Approximately 155,000 persons have been resettled and given an opportunity for a new life in the United States. In cooperation with the International Catholic Migration Commission, 7,850 other persons were helped to find new homes in countries of South America, Canada, Australia, New Zealand, and other areas of the world.

There has just been issued an official report from Washington by the Federal Operations Administration, and it is significant that the agency of the American Catholics stands out in the extent of the contributions and operations which it has embarked upon. The report covers the period from July 1,


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| Agency | Amount (lbs.) | Value |
|---|---|---|
| American Friends Service Committee (Quakers) | 4,683,467 | $1,932,956.16 |
| American Jewish Joint Distribution Committee | 1,390,130 | 600,578.33 |
| Church World Service (Organized Protestant Churches) | 27,227,647 | 9,332,051.51 |
| Cooperative for American Remittances to Everywhere, Inc. (C.A.R.E.) | 15,736,750 | 4,879,255.99 |
| Lutheran World Relief | 24,418,060 | 8,813,150.46 |
| War Relief Services—N.C.W.C. | 134,076,120 | 38,858,074.78 |

One agency, C.A.R.E., despite the fact that it enjoyed the wide support of the Advertising Council and entree to public media including the Catholic press, has not shipped anywhere near the amount

**THE PRIEST DECEMBER, 1954 VOL. 10, NO. 12**

**"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."**
**First Epistle of St. Paul to Timothy (iv. 16)**

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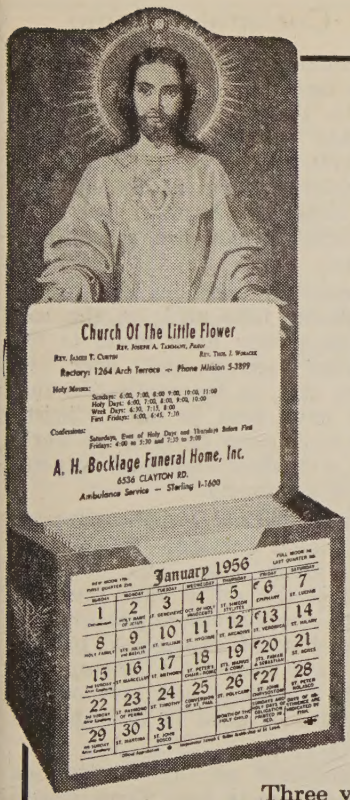
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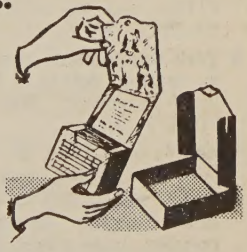

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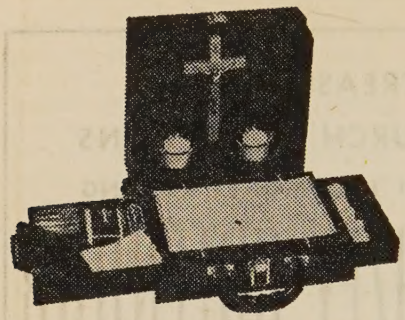

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of relief sent by other agencies. This fact stands out quite clearly in the above table. It has always puzzled us that the Advertising Council should grant C.A.R.E. its facilities because of its so-called non-sectarian character. One hears so little of our own magnificent effort.

American Catholics can indeed justifiably take pride in the contribution they have made to the Bishops' agency and, over and above that, in the realization that they have kept in mind Christ's poor in so many parts of the world with a typical American outpouring of generosity.

The officials who represent War Relief Services—N.C.W.C. in the United States and in many parts of the world have constantly and everywhere emphasized the leadership of American priests, who have harkened to the appeals of their Bishops and sent on the messages of need to their parishioners.

Significant as the contribution has been up to now, there should be no thought of a letdown. Americans need to continue to heed the Holy Father's plea that we in America "do not grow weary on the highway of charity upon which the American Bishops embarked in 1943."

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In the Diocese of Belleville, Ill., Raymond L. Harbaugh and Leonard A. Bauer were made Domestic Prelates; Joseph B. Stenger and Laurence J. O'Connell were made Papal Chamberlains.

---

## Overnight At The Seminary

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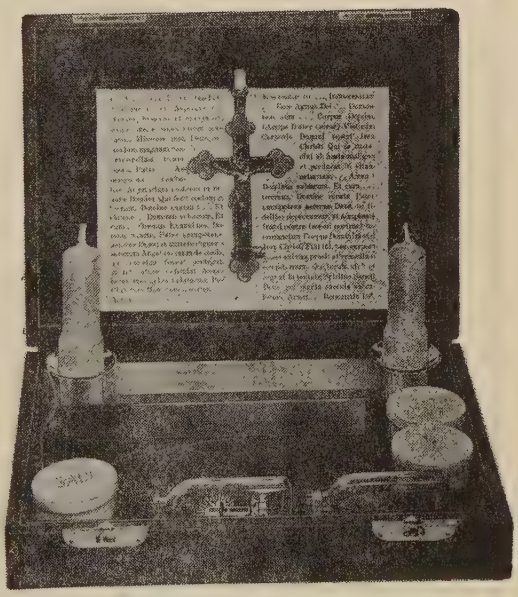

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which makes all the difference in the world. The pipes are always polite. They never shout.

We had mixed feelings as we watched the chosen ones at their prayers. It was strange to hear the rosary and litany again in Latin. The young men seemed so modest, so reserved, so innocent in their way. And yet our mind kept running along the lines of our editorial on meditation written a few years back. How will these unseasoned souls weather the squalls and scandals of life outside? Now they are in the harbor, but how will they do at sea?

They laugh so easily that it sometimes surprises one. They seem to find humor where none was intended. But never make the mistake of ascribing it to levity or silliness. The seminarian lives in a world that is perfectly ordered. He thinks in syllogisms. He lives by rule, taught in sober terms by professors dedicated to a holy purpose.

Hence the least departure from the ordinary strikes a seminarian as incongruous and appeals to his sense of humor — a faculty which has not yet been jaded by innumerable movie shorts and TV clowns.

The next day we went out to St. Charles, Catonsville, to pay our respects to Father Gleason. It was a beautiful day and there they were — tomorrow's priests and bishops — out on the playing field without a thought of Livy or Euripides. Some decades ago it might have been Cardinal Mooney, or Archbishop Swint, or Bishop Ireton kicking the ball around . . .

We returned to our work at home refreshed and inspired. So the next time you feel in need of

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## Somebody Slipped Up!

IT is hard to take a sunny view of the Abbe Henri Pierre, "rag pickers' apostle" of France, as he accepted $6,000 in tainted money from Charlie Chaplin in Paris. It was part of a "peace prize" given to the actor by the communist-sponsored World Peace Council.

The event was covered by countless reporters, photographers, and newsreelmen. A large crowd surrounded Chaplin's hotel. Cameramen overran the stairs, corridors, and elevators. Special lighting had been installed and men with portable microphones were trying to get statements from the actor and the priest.

"I think it is only right," Chaplin said, "that money which I have received as a peace prize should be used to help the disinherited."

The Abbe Pierre replied (and do try not to gag as you read it):

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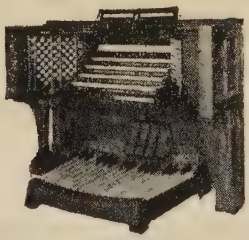

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it I could be reproached for sacrificing charity to politics. I cannot refuse it as long as so many unfortunate people are still in distress. I wish that today would open a new era in which war is no longer waged by dropping bombs but by dropping checks."

That priest has an odd notion of "politics" — and he could hardly have been aware of Charlie Chaplin's unsavory record in this country. Looks as though somebody slipped up. We're wondering now what Catholics behind the Iron and Bamboo Curtains will think when they see a Catholic priest embracing a notorious communist over a $6,000 check!

## Apostate Priest

ACCORDING to NC-News, Father Stanley Riukas, 34, a native of Lithuania, who was a member of the Society of Jesus, has entered the Presbytery of New York as a candidate for the Presbyterian ministry. Since September 24, he has been a student at the Princeton (N. J.) Theological Seminary.

This information was confirmed in Chicago by Father Bronius Kristanavicius, S.J., superior of a group of Jesuits from Lithuania who have emigrated to this country. Father Kristanavicius said that Father Riukas had been a Jesuit for some ten years but was released by the Jesuits on January 14, 1954.

Father Riukas made his studies for the priesthood in Kaunas, former capital of Lithuania, in Germany, Switzerland and in Rome. He was ordained six years ago in Indiana. Father Riukas, it was reported, stated that he gave four

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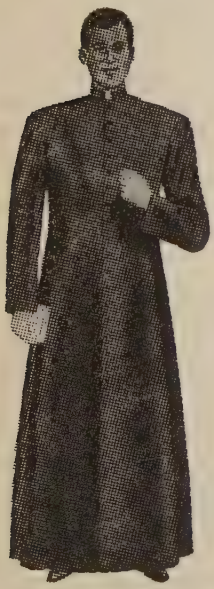

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years of study and thought before reaching his decision to leave the Catholic Church.

Under the rules of the New York Presbytery, Father Riukas as a new seminarian will be under its care for one year, after which he will be eligible for licensing as a Presbyterian minister. To facilitate entry to Father Riukas into the Presbyterian ministry, the presbytery voted to waive its rule that a candidate for the ministry must have been a member of the Presbyterian Church for at least six months.

## Editorial Information

THE following is information gathered by the NC News Service on Joseph Sidney Petersen, Jr., 40, of New Orleans, La., and Arlington, Va., who is under arrest in Washington, D. C. on charges of "improperly obtaining classified documents connected with national defense." He was an employee of the supersecret National Security Agency.

Petersen, who says he is a Catholic, was born in New Orleans on Sept. 30, 1914, and graduated from St. Aloysius College High School in that city. In 1936, he received a bachelor of science degree in physics from Loyola University of the South there. Two years later he was granted a master of science degree by St. Louis University.

He was a substitute teacher in mathematics at Loyola in 1939 and later taught both mathematics and physics at Ursuline College, New Orleans, until 1941. While in that

Continued on page 1097

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1048

The Priest

THE PRIEST DECEMBER, 1954 VOL. 10, NO. 12

Editorial Comment

# Thoughts Of A Chancery Priest

WE might compare the life of a priest to the life of a doctor in some respects. A priest is unable to talk about his work and the things that he knows in confidence—not only of course what he knows as a confessor but also the secrets entrusted to him as a prudent parish priest. Those who have been helped by the parish priest in many cases are unable to talk about their troubles to anyone else and only the priest is the quiet doctor of that soul, or of that family. So too the life of a doctor is one of silence, keeping to himself the troubles of others. A doctor hardly is mentioned in any newspaper, unless he is photographed at the scene of an accident of some kind—the same occasion might be the only time a priest receives any publicity.

Those who talk with doctors soon realize that the priest and the doctor see so often the worse side of human nature, particularly ingratitude and lack of consideration. Listening to a doctor talk, not about his professional cases but about the lack of appreciation on the part of so many people, a priest soon says, "Doc, I certainly agree with you—people sure do think that priests and doctors are at their beck and call; they rarely show any consideration or appreciation."

I'm sure that there must be a camaraderie among doctors for these very reasons, that only the doctors themselves know the difficulties they meet each day, and thus a mutual respect and understanding must exist between them. So too among the priests, the bond between them is not only the theological eternal character of their priesthood, but also the bond that all priests face the same problems in dealing with the faithful.

That is the ideal. In every retreat and day of recollection, priests are urged to practice fraternal charity among themselves, based on the fact of a common state of life and of a common daily life in dealing

with the people. There is no such thing as an "easy assignment" in the priesthood. Whether feverishly busy in the mundane sense or relatively unoccupied in that same mundane sense, it is not easy to be a spiritual, kind, soft-spoken, mild parish priest year after year. I recall in the seminary that one of the professors made this comment one day, comparing seminary life with the priesthood: "In the seminary the life is easy, the work is hard, while in the priesthood the work is easy and the life is hard." This may sound like a simplification but meditation on this thought will reveal its truth for the parish priest. He soon grows accustomed to the daily routine in a parish and so his work may be said to be "easy," while his daily struggle to be an ideal priest may be "hard."

In the priesthood itself there are now various divisions if we may use that word. Besides the priest who is entirely a parish priest there are others who are only incidentally in a parish — such as priests who teach in a school, work in a chancery, work in the various other offices of a diocese, such as the superintendent of schools, the director of charities, etc., and who assist at a parish in the mornings or on week-ends.

### The Chancery Priest

Let us consider the work of a priest at a chancery. How to describe the difference between his work and that of a priest in a parish? One summary of the difference is this — a parish priest deals with the people, a chancery priest deals with the priests. Sometimes a parish priest would ask a chancery priest: "Wouldn't you rather be in a parish and get away from this paper work?—wouldn't you rather get back to a parish?" Such a question is not accurately phrased. The question should rather be, "Do you like dealing with the priests? Wouldn't you rather deal with the people?" That would seem the fairer question, as it pinpoints the difference between a parish priest and a chancery priest.

A constant study of Canon Law reveals to the chancery priest how much there is that he doesn't know and how much he has to keep studying so that when the 'phone rings he doesn't have to say too frequently, "I'll have to look that up and call you back." On the other hand, there are many things which are just not answered in any decree from Rome or in any textbook and so the "mens ecclesiae" must be a source of meditation so that a certain canonical instinct may be obtained. To go to theology for a comparison, the more a priest studies the tract De Deo Uno, the more he realizes how puny are human words to analyze our human picture of the Trinity; the more a doctor studies some of the baffling mysteries of medicine such as cancer

the more does he realize how little he knows. The more a chancery priest tries to study the legislation of the Church, the more fascinated he becomes —and yet he realizes how little he knows.

There are some dangers in being a desk-priest at the chancery and the principal one would be the foolish mistake of rushing through the morning spiritual duties and morning Mass with the thought: "I have to hurry and get to work." That is the height, or depth, of spiritual foolishness as nothing is more important than his morning Mass. A second danger would be any feeling of importance; as the years roll around in a chancery any feelings of importance vanish as one realizes his inadequacy in being able always to give the correct answer. Any chancery priest then who acts "superior" is only fooling himself. Sitting at a chancery desk doesn't give him any superior position. A sense of humility in the face of responsibilities to his fellow-priests is the only attitude. If his only purpose is anything else than to help his fellow-priests he will soon fall off the chair and off his feet.

### Various Problems

Questions concerning Christian burial are numerous and varied; a balance between excessive strictness and exceedingly leniency must be kept to prevent scandal.

No one has any tinge of jealousy relative to a chancery priest dealing with marriage cases. Stories may be multiplied about the difficulties in such cases — difficulties in securing the truth, in securing the necessary proofs and above all in securing the cooperation of witnesses. Pauline Privilege and ligamen cases seem simple in theory, but only a small percentage are successful. In a ligamen case, so often the former husband or his first wife refuse to cooperate in any way but even when they do their testimony is frequently damaging; it may be revealed that the first wife was a Catholic in her youth and her marriage was only a civil ceremony and so the ligamen case collapses; it may be revealed that the first wife did not intend to have any children with him and again there is no basis of ligamen—which requires that the first marriage in question be a valid one.

One of many strange ligamen cases was the following. A non-Catholic desired to be a Catholic and to marry a Catholic; she claimed her former marriage to a man in Chicago was invalid because she was his fifth wife. The priest who was instructing her was optimistic about her chances, as well he might have been—until the case unfolded. The man in Chicago gave his testimony readily enough, but what was revealed? Wife number one had been a Catholic but they were married civilly;

wife number two was a non-Catholic but she had been married before and the first husband was still alive; wife number three had also been a Catholic but they were married before a minister; wife number four had been a non-Catholic but she too had been previously married and the first husband was still alive. Thus his first four marriages were invalid and this fifth marriage, to this naturally shocked prospective convert, had to be held as valid.

Pauline Privilege cases are rarely successful because of the lack of testimony. Strange to say, those converts are few who have their parents, brothers and sisters living in Boston, Chicago, Los Angeles, Denver, etc.; in the vast majority of cases the relatives live two counties from the nearest priest in the South or West and these wonderful priests frequently travel 150 or more miles to contact a parent or other relative of a convert or of his spouse and they sometimes meet very unpleasant receptions. These cases also are the easiest for collusion as the parties know very well what is being investigated and they tell their families what to say.

In one case, a priest in a town in Florida very kindly took the testimony of both parents, two brothers and two sisters of the petitioner; in thanking the priest for the six long questionnaires in which they all claimed the man was unbaptized, we added a request that he check the Methodist Church mentioned in the testimony as attended by the petitioner. Sure enough, he found there the record of the petitioner's baptism at the age of 11—in the same town. Certainly someone in the family and the petitioner himself must have remembered that baptism!

**Lack of Sincerity**

Even so-called simple lack of form cases run into headaches, due both to a lack of proofs and to a lack of veracity. While her testimony was being taken, because she claimed to have been a Catholic and to have married only civilly, one lady exclaimed, "Why all this red tape? I admit I was married but that was only a civil ceremony—I want to get married again next week at St. John's." The reason for her defense - mechanism was soon revealed — we found the record of the validation ceremony in another diocese.

In another case, two Catholics had a normal wedding in a church. A week later it was discovered the lady had been previously married, but she claimed only civilly. Though it seemed foolish, we started a lack of form case despite the fact that the Catholic marriage had already taken place. You can guess what happened. We found the record of the validation of her prior marriage un-

der a different name—the name of her adoptive parents.

This act of lying to get what is desired calls to mind an incident in the parish last evening. One of the former assistants came back for a visit and in the general conversation he asked, "Has anyone met that lady in a red coat who wants money to go to Paterson?" One of the assistants gulped and said, "What! She got me for three dollars today!"—a woman making a habit of lying for her living, going from rectory to rectory with the same lie!

Let me rush to say the men too are caught in lies. One man gave his testimony at my desk about his civil marriage, but catching him was easy. A new baptismal certificate revealed the notation of the validation. The parishes of baptism had not been notified in the other cases.

The work of the judges and the defender of the bond in formal marriage trials should be written about separately. Theirs is indeed a difficult work.

But apart from marriage cases themselves the chancery priest must exercise that same balance between leniency and rigidity in the ordinary prenuptial questionnaires relative to the free state of the parties. The consciences of the chancery priests and of the parish priests are settled by the very clear directive of the Holy See: "Not even the threat of a civil marriage is any reason to omit the proofs of free state." In some cases, the available testimony may be very little but the necessary minimum must be present for the protection of the parties themselves. This morning a 29-year-old man wished to get married "immediately" even though he could offer no witnesses about his freedom to marry except his mother in California and he said he didn't want "to trouble my mother." As usual he was told that in all probability he would be married 30 to 40 years and so a wait of a week or so could not be unreasonable, and that we must contact his mother, etc.

But enough of this "apologia pro vita curiali" even though much more could be written about marriage dispensations, interritual marriages, testimonial letters for seminarians (an occasional very bad report justifies all that paper work), telephone calls from the priests about various problems, big and little, and interviews with the priests which are the more important items of the day's work. As mentioned above, even though we do see many people on marriage cases, the main work of the priest at the chancery is to assist his fellow-priests.

In conclusion, let us repeat the words of one famous bishop: "What I say may not be interesting; the interesting things I can't say." Oremus pro invicem.—J.F.M.

# St. Pius X and the Apostolic Union

*Edward Hogan, S.S., S.T.D.*

*A vital means of sanctification*

THE canonization of St. Pius X, holy parish priest, bishop and Pope, has born emphatic witness to the possibility of eminent priestly sanctity in the midst of the demands and distractions of the ministry of souls. In fact, a parish priest is living a life of sanctity if, in the works of his active service, there is that union with Christ and supernatural apostolic motivation which raises his external activities from the level of calculated duty to that of Christ-like love and sacrifice.

Yet as every priest knows only too well from experience, it is not easy to maintain such a high standard. No matter what may be his desire, the accomplishment does not follow automatically. Means must be taken — means which of their nature will lead directly to that genuinely priestly spirit. One such help is the *Apostolic Union of Secular Priests of the Sacred Heart,* which has as its object the sanctification of the diocesan clergy in their missionary life among the people.

Just as the Apostles and disciples gathered around our Blessed Lord, the priests in the early Church gathered around their bishops, and found in their quasi-community life the advice, encouragement and aid so necessary in their apostolic labors. But as the Church spread and its needs multiplied, the bishop's domestic circle was broken up, for the shepherd had to follow his flock even when it led him away from his brethren and into comparative isolation. In the 17th century the venerable Bartholomew Holzhauser conceived the idea of restoring in part the advantages of the primitive assemblies by the establishment of communities of secular priests under the title of "Apostolic Unions." They did great good in his time and were extended widely, but civil wars and revolutions scattered the clergy and soon destroyed the Unions.

In 1862 at Orleans, France, the "Apostolic Union" was revived and reorganized by the Very Rev. Canon Lebeurier. At first an effort was made to establish permanent communities of diocesan priests, but the difficulties met in carrying out such a project prompted Canon Lebeurier to revise his plan. Since they were unable to practice community life, the members of the Apostolic Union would strive to form a moral community of secular priests strongly knit together by the

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**Father Hogan is professor of dogma at St. Mary's Seminary, Baltimore.**

adoption of a rule which would help them to be faithful to their exercises of priestly piety and to their personal priestly obligations by developing mutual aid and striving for closer union. The plan thus formulated spread rapidly throughout Europe and more recently has been introduced into the United States. (There are branch units at Maryknoll, in the archdioceses of Baltimore, Chicago, New York, Los Angeles, San Francisco, and in the dioceses of Burlington and Owensboro.) At present there are over 22,000 priest members in the world.

**The Words of St. Pius X**

Though commended in several apostolic briefs by Pope Pius IX and Leo XIII, the Apostolic Union has its greatest recommendation and brightest glory in St. Pius X who had first become a member while serving as a parish priest and who continued his membership as bishop, patriarch and Pope. From the first months of his reign, the "unionist" now become Pope did not hesitate to show a special protection and personal benevolence for the society by the various favors he granted and by the many occasions on which he wrote of the beneficial experience he himself had derived from it. On December 28, 1903, he wrote:

We ourselves were once a disciple of this institution, and our experience of its usefulness and excellence was such that we wished to belong to it even after our elevation to the episcopal dignity. By proposing to all its associates a uniform rule of life, monthly reunions, spiritual conferences, an accounting of one's personal life to be made regularly to superiors, and finally various duties which charity suggests, it assures and strengthens the unity of the clergy, and binds together in the bonds of spiritual fraternity priests who are widely dispersed. From this springs an admirable unity among members of the association, mutual edification, the dissipation of the dangers of solitude, and the concentration of all forces for the common good. Every priest under such conditions applies himself to the well-being and perfection of all; and, although the cares of his ministry hinder the enjoyment of the community life, let him not consider himself deprived of the benefits of a spiritual family or of the advice and assistance of his brothers.

Again, in his celebrated *Exhortation to the Catholic Clergy,* published on the occasion of his sacerdotal jubilee, August 4, 1908, St. Pius mentioned his own happy experience and urged that such associations of priests be formed everywhere for the advantage of all.

The rule of the Apostolic Union consists in keeping the "bulletin of faithfulness" (a daily examen sheet), in the daily recital of the common prayer, and in the celebration of an annual Mass for the deceased members of the association. None of these obligations binds in conscience.

**The Record of Faithfulness**

The record of faithfulness, which is sent every month or two to the diocesan director or to one's personal spiritual director, lists the basic spiritual exercises which should characterize the daily life of every zealous priest: preparation for Mass, meditation, thanksgiving after Mass, some scriptural and spiritual reading, a visit to the Blessed Sacrament, the rosary, and examination of conscience.

Besides these, it also includes some time for ecclesiastical study (not necessarily formal study but preparation of sermons and instructions, or good reading), some special apostolic work for each day, and the very practical item of regular care of parish records and accounts. In all of these, there actually is nothing unusual; in fact, most of the points are set down in the Code of Canon Law as the daily obligations of all priests. What is proper to the Apostolic Union is the daily check by which members record whether they have fulfilled the obligation or omitted it voluntarily or involuntarily. At the end of the month this record is sent to the spiritual director who can thus more accurately appraise one's life and more effectively give sound advice.

The objection is sometimes raised that such a device is too mechanical, or that it might tend to a motive of pride or servile performance. Actually it is hard to conceive of a priest voluntarily marking such a report and at the same time doing his duty only to be able to make a good record; and even if such were the case, if the bulletin were an inducement to prayer and devotion, it would have accomplished a good end. The real purpose of the record, however, is to provide a personal examen, which when made in a visible form brings one to realize his failures and weak points, and to remind the sincere priest of obligations that can so easily be forgotten in the rush of parish activity.

**Priestly Thoroughness**

On the other hand, the spirit which should motivate the use of the bulletin is a spirit of priestly thoroughness, the desire to be all priest, to go the whole way and to take all possible means in order to insure fidelity to those exercises which are the food of any true apostolic life and the fuel for the fire of true apostolic zeal. This spirit of thoroughness, this whole-heartedness in striving to follow closely in the footsteps of the great High-Priest, will

prevent the rules of the Union from becoming mere dry bones of sanctity. The spirit without the rule would be wanting in compactness and strength and the promise of perseverence. The rules without the spirit would be but a skeleton and would soon fall to pieces. That is why, in the daily prayer of the priests of the Union, the petition is made: *"Ut quotidie magis magisque perficiar in spiritu sanctissimae meae vocationis, scilicet in spiritu fidei, puritatis, humilitatis, paupertatis et obedientiae; in spiritu mortificationis, mundi meique contemptus, charitatis denique zeli et solidae pietatis, ita ut formeris in me, Christe, et dicere valeam: Vivo ego, iam non ego, vivit vero in me Christus."*

Added to the rule, calculated to help in the preservation of personal piety, the Union provides mutual aids among priests. The common prayer, said each day, is a petition not only for personal sanctity, but for the priestliness of all the other members. If 22,000 consecrated priests each day pray for each other, what a powerful intercession before God! What abundant graces will not the High-Priest shower upon His brethren!

Also, where possible, monthly days of recollection are held. Where members are too scattered to permit these personal contacts, little letters of direction are sent out periodically. And in a few places, there are informal gatherings where subjects of ecclesiastical learning and practice are discussed. From all these devices a spirit of mutual interest and common endeavor emerges, drawing closer the bond which unites the priest with Christ and with his fellow priests in the charities and mutual relations of a priestly brotherhood, and securing for him a large share of the helps natural and supernatural that members of religious orders find in their rule and in the companionship of their brethren, without either in its letter or in its spirit withdrawing the secular priest from his diocesan vocation.

We might well summarize the object and spirit of the Apostolic Union in the words of its proper prayer: "O Lord Jesus, despite my unworthiness, You have chosen me for Your sacred ministry. Moved by an ardent desire to serve You, I humbly beseech You to make me faithful in my obligations and so daily to grow more perfect in the spirit of my vocation, namely the spirit of faith, purity, obedience and humility, the spirit of mortification and poverty, of contempt for the world and forgetfulness of self, the spirit of pastoral zeal, of deep piety, and above all, the spirit of charity, in order that You may be formed in me, O Christ, and that I might be able to say: I live now, not I, but Christ lives in me."

# Apostolate Of The Airwaves

*Mr. Edward Fischer*

*Bishop Sheen, Father Peyton, Father Keller*

A reporter asked Bishop Fulton Sheen if he thought Christ would use television were He on earth today. The Bishop said, "Yes, for television is just a means of transportation. Christ used the most modern means of transportation in His day when He rode into Jerusalem on a donkey."

This is the story of three clergymen—Bishop Sheen, Father Patrick Peyton, C.S.C., and Father James Keller, M.M.—who use the most modern means of communication to transport themselves into millions of homes. Each uses with telling effect the airwaves as an apostolate.

Bishop Sheen, after years of successful radio work, started his television series two years ago last April. He started with a mountainous obstacle that had to be overcome—he was put in what is called an abituary slot. His half-hour period on the air bore that gloomy title because it ran concurrently with the Milton Berle show, and surveys showed that practically everybody with a television set watched Berle.

DuMont executives, when they offered Bishop Sheen that half-hour, couldn't have foreseen that within weeks he would be the network star and within months voted television's Man of the Year. Certainly, they didn't foresee sponsors competing with each other to finance his program.

Chances are they wanted to put somebody in the obituary slot who could draw a few viewers who did not care for the vibrations of the Berle personality. Besides it would be a public service program that would look impressive on reports to the Federal Communications Commission; as you may know, the Commission requires that every station donate a certain amount of time to public service.

Bishop Sheen wanted to do the telecast from Saint Patrick's Cathedral, but DuMont executives talked him out of that. Next he decided to do it from a different New York church each week; again he was dissauded. DuMont wanted to keep the program as non-denominational as possible.

So it ended up with the Bishop delivering his talks from a studio set constructed to resemble a Bishop's library. Incidentally, the set was designed by the top theatrical designer, Jo Mielziner, one of Bishop Sheen's converts.

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**Professor Fischer is a member of the journalism faculty at Notre Dame. Material used in his article formerly appeared in "Ave Maria."**

Right from the first it was evident that Bishop Sheen would transfer the obituary slot into one of the liveliest slots in television. Although only three stations carried the first talk, as soon as it went off the air, 250 congratulatory calls clogged the DuMont switchboard and 3,000 letters followed close behind.

Bishop Sheen cut deep into Berle's audience right from the start. The Bishop's program, called *Life Is Worth Living,* has grown to an estimated audience of thirteen million and pulls 8,000 letters a week. The number of stations carrying the program has climbed from three to 169.

**Consistent Award Winner**

Right off, Bishop Sheen started winning awards. He won the *Radio-Television Daily* citation of Television Man of the Year for 1952; the Academy of Television Arts and Science award for Most Outstanding Personality in Television in 1952, and a Freedoms Foundation award in 1953 and 1954.

*Look* magazine's award for the Best Religious Program on Television is one of the Bishop's most recent awards. He must have accepted it with mixed feelings because he insists his talks are not religious talks.

On this point he said, "I'm talking as a university lecturer. I was a university professor for 25 years, and on television I am discussing subjects in a university sort of way. But I bring the subjects to the level of the people."

It was only natural that such an award-winning program should draw offers from sponsors. As soon as the offers became known, advertising agency wits tried to out-do each other with suggestions on what would be the most appropriate product to advertise on the program. There was quite a rash of suggestions at the time; somebody suggested the Bishop sponsor Halo shampoo; someone else suggested Peter Paul Mounds.

When the agency men got down to serious talk, they decided, with the Bishop's approval, to accept the offer of Admiral Corporation, makers of radio and TV sets. Admiral gives Bishop Sheen a fee of nearly a million dollars for his 26-week series. He turns all of it over to Mission Humanity, Inc., a voluntary agency of the United Nations which distributes funds to leper hospitals, orphanages, and homes for the aged without regard for race, color, creed.

Why was Bishop Sheen so successful at transforming the obituary slot into a lively slot? For one thing, he deals with problems that, sooner or later, confront every man—worry, boredom, truth, faith, love. He is able to present the complexity of these problems in simple, everyday terms.

For those of you unfamiliar

with his program, here are some examples of the graphic, down-to-earth approach he takes to his subjects:

*On boredom*: A university kept dogs for experimental purposes in two separate cages. In one cage were dogs without fleas; in the other were dogs with fleas which were waiting to be dipped and "defleaed." The professors noted that the dogs with fleas were more tranquil than the dogs without fleas, because they had something to keep them busy. The moral is not to have fleas but the moral is to have something to *do* and *live for*.

*On misuse of science*: It is indeed regrettable that the first general knowledge the world had of atomic energy was when it wiped out a Japanese city. Morse's first message by telegraph was to praise God, not to deny Him. The first use of electric energy was not to electrocute a man.

*On Communism*: The communist error is to believe that if all people share the same property they will therefore be brothers. This is a grave fallacy; sharing the same apples does not make men brothers, but if men are brothers they will share the same apple.

**Father Peyton's Filmed Dramas**

While Bishop Sheen uses inspirational talks delivered "live" before the cameras to promote his apostolate, Father Peyton uses filmed dramas for television and taped dramas for radio to advance his.

Father Peyton's start on the airwaves is best explained by Fibber McGee, with a few assists from Molly:

"A phone call came from a Father Patrick Peyton who wanted us to do a broadcast on a new program he was planning. In radio you get used to requests for guest broadcasts—everything from worthy charity drives to the Society for the Prevention of Left-handed Basket Weaving or National Eat-a-Stewed-Prune Day.

"But when this earnest young Irish priest arrived at the house to tell us more about this dream of his, it was apparent right away that this was different. In fact, his idea was so completely different that, if he had been a little more radio-wise, he'd have realized how impossible it was—and probably given up.

"But it seemed simple to Father Peyton. All he intended to do was to ask one of the big radio networks to give him $10,000 to $15,000 worth of free time on the air each week, get as many film and radio names as he needed, and do a weekly half-hour broadcast!

"The show wasn't intended to make anybody rich—just happy. It wasn't designed to raise funds—just morale. He wasn't going to ask his listeners to reach into their pockets—just into their hearts. And the theme of the show was one of the oldest in

the world, a theme Christ Himself gave us in five simple words: 'Ask and ye shall receive.' Prayer—that is what his commercials would be about—that was the product his show would sell. The Family Rosary. Yes, it was *different,* all right!

"We added our names to his list, of course; and the more we thought about it, the more obviously logical Father Peyton's idea seemed."

The McGee's experience was repeated by dozens of people in show business, as one by one they were captured by the magnetism of a sandy-haired, r u d d y-complexioned Irish priest.

### A Promise To Our Lady

The story of Father Peyton's air apostolate really goes back to his seminary days. In 1939 a severe case of tuberculosis threatened to keep him from ordination. He promised Mary that if she helped him through, so that he could become a priest, he would dedicate his life to her. His dedication eventually took the form of promoting family prayer—especially the Rosary.

He started the Family Rosary Crusade in 1942. It began in a borrowed office in a Dominican convent in Albany, N.Y. A year later, Father Peyton's apostolate entered r a d i o through the generosity of an Albany station. The station gave the Family Rosary Crusade fifteen minutes a week so that the Rosary could be said on the air.

Father Peyton reasoned that if a local station could put the Rosary into Albany homes, why not ask a network to put the Rosary into homes all over America. He went to the Mutual Broadcasting Company, and to the surprise of everyone, except Father Peyton, he got the donation of a half-hour of network time for Mothers Day, 1945.

And so the Rosary was recited for the first time on a national hook-up. On the program, Cardinal Spellman told how he had seen the Rosary in action during his war travels. Bing Crosby sang, and the Sullivans—who had lost five sons in a single naval engagement—led the Rosary.

The program pulled such a mountain of mail that Mutual said it would give Father Peyton a weekly half-hour to "sell" family prayer to the nation, if he would feature a Hollywood star each week and pay expenses of writers, directors, musicians.

Father Peyton went to Hollywood and preached at a church that had movie stars as parishioners. They felt his magnetism and, after Mass, went around to the sacristy to offer help. Within a few days more than fifty had volunteered.

Family Theater started in February, 1947, a weekly half-hour drama with a commercial:

the family that prays together stays together. The program was so successful that Mutual offered Father Peyton an hour at Easter, Christmas, and Mother's Day for his Rosary broadcasts.

The Rosary broadcast is called the Joyful Hour. During it, stars of show business recite the Rosary, dramatize the mysteries, and sing sacred songs. The first Joyful Hour, Christmas, 1947, was typical of those to follow. It had as its cast Ethel Barrymore, Ann Blyth, MacDonald Cary, Perry Como, Pedro deCordoba, Jeanne Crain, Bing Crosby, Dennis Day, Joan Leslie, the Mullin Sisters, Roddy McDowell, Ricardo Montalban, Maureen O'Hara, Maureen O'Sullivan, and Christopher Lynch.

Several of these, the following Easter, were joined by Marguerite Chapman, Dan Dailey, Irene Dunne, Jimmy Durante, Eileen Farrell, Ann Jamison, Fibber McGee and Molly, J. Carroll Naish, Robert Ryan, Lizabeth Scott, and Loretta Young.

In 1950, Father Peyton took television into his apostolate. He has since produced eight motion pictures for TV release at Easter, Christmas, Thanksgiving, and St. Patrick's Day.

### Father Keller's Candle

The third cleric who uses the airwaves to further his work, Father Keller, might best be introduced with an anecdote he has told many times:

A hundred thousand people gathered in the Los Angeles Coliseum for a patriotic observance one night about ten years ago. Suddenly, at a signal from the master of ceremonies, the Coliseum was plunged into heavy darkness.

Over the public address system the master of ceremonies said, "Perhaps you sometimes tell yourself you're not important. That you don't count as an individual. But you do—much more than you think. Let me show you . . ."

He struck a match and one hundred thousand people saw the flame.

"You see the importance of one small light," he said. "But suppose we *each* strike a match."

A hundred thousand tiny flames brought back light into the Coliseum—the result of a hundred thousand individuals each doing his small part.

Father Keller repeats this again and again because it so well demonstrates the theme of his Christopher movement—the light of positive individual action can illuminate the darkest corners of the world.

Father Keller founded the Christophers in 1945 to inspire individuals to bear Christ into the market place. He started with a few hundred Christophers and now numbers several million of all creeds.

He'll never know exactly how many members he has, because the Christophers hold no meetings, pay no dues, wear no buttons. Anyone can be a Christopher simply by bringing integrity to his day-to-day tasks.

"His or her simple task is to insist on truth," said Father Keller, "where others are intent on furthering falsehood, to establish order where others are spreading confusion. W h e r e there is hate, he tries to bring love; where there is darkness he carries light. Always striving to implant more firmly the fundamentals which others are trying to uproot, the Christopher emphasizes the normal rather than the abnormal."

Father Keller is especially interested in making the Christopher influence felt in six fields: 1. Education. 2. Government. 3. The creative side of newspapers, magazines, books, radio, television, and motion pictures. 4. Labor relations. 5. Social service. 6. Library work.

Why these fields?

"Because these fields," said Father Keller, "influence everyone for better or worse. The anti-God forces seem to realize that better than all others. While most good people have been taking care of themselves, the evil-doers have been taking care of everybody else."

In his campaign to accentuate the positive, Father Keller has given his followers a good example of how it can be done. He promoted the Christopher idea through a positive approach to motion pictures, television, radio, books, plays, recordings, magazines, and newspapers. Here are a few examples:

He produced eight half-hour motion pictures and gave a copy to the film library of every television station in the country. Through them millions have learned the Christopher ideal.

Just to give you an idea of what the pictures are all about, the first, "You Can Change the World," explains how the Christopher movement works. It stars Eddie (Rochester) Anderson, Jack Benny, Ann Blyth, Bing Crosby, Paul Douglas, Irene Dunne, William Holden, Bob Hope, and Loretta Young.

"Let George Do It" discusses the things that make for better government. It stars Danny Thomas, Robert Young, and Dennis Day.

In addition to the half-hour pictures, Father Keller also filmed for TV 90 quarter-hour pictures and more than 100 one-minute "spot" announcements.

These films—like the radio programs presented weekly over 600 stations—feature a conversation between Father Keller and a well-known person. Each program shows how individuals through positive action can bring light into the world.

On top of this motion picture,

television, and radio work, Father Keller has written six books. All are available in 35-cent pocket-sized editions.

Another way Father Keller accentuates the positive is by presenting Christopher medallions quarterly to laymen who "reflect the God-given talent that can be exerted for good" in the fields of newspapers, news photography, news cartoons, news magazines, books, music, motion pictures, television, and radio.

Father Keller decided to make it profitable for writers to turn out books "based on Christian principles." He put up the largest prizes in literary contest history—$30,000 for the book contest, $1,000 for the play contest.

A novel, "Call it Treason," by George Howe, won the book contest. It had a good sale and was filmed by Twentieth Century-Fox under the title, "Decision Before Dawn." The play, "The Velvet Glove," by Rosemary Casey, was produced on Broadway.

Where does all the money come from? From little people all over the country, Father Keller says. He's convinced that if he gets the doers he can get the donors. He has proved it.

*Redbook* described it this way: "The money to finance these projects and to meet the movement's $500,000 annual budget comes in the mail. Every day letters flood into the office —and a few of them contain money. There are crisp checks, thumb-worn dollar bills, and quarters Scotch-taped to a piece of ruled tablet paper. One woman sent in a diamond ring which turned out to be worth $1,000. A non-Catholic business man in Greenwich, Conn., sent 100 shares of Radio Corporation of America preferred stock that sold for $7,000 . . ."

Well, that is the story of three clerics who use the latest means of communication to transport themselves into millions of lives. Each uses a different technique, but all have a common goal—the advancement of Christ's work on earth.

## Dangerous Symptoms

Race hatred and religious hatred, unjust discrimination, building up walls of separation between fellow members of the children of Adam, unjust, unnatural and undemocratic segregation of members of our Christian family or of our civic community are symptoms of the very same disease which has already prostrated half of the world. Unless we take active measures now to stamp out these germs, wherever they are to be found, there is little hope for our civilization.—Bishop Vincent Waters (quoted in **Catholic Mind**).

# Improving on the Convert Class

*Help from the laity*

*John T. McGinn, C.S.P.*

"TAXI drivers, nurses and salesmen in Toronto are teaching the truths of faith to other taxi drivers, nurses and salesmen—and in the process are setting an enviable record for conversions in one parish." This is the reaction of one enthusiastic observer to a unique plan whereby the Catholic laity participate extensively in the actual preparation of neophytes for baptism.

Last year 185 converts were received at St. Peter's parish in Toronto. They had been instructed primarily by two of the Paulist Fathers in six inquiry class courses. In addition, they had received considerable private coaching from the clergy. But two Praesidia of the Legion of Mary, numbering 40 lay people from all walks of life, were "called off the bench" to assist in the instruction of these catechumens.

Urgent necessity impelled the dynamic, affable Father Frank Stone to seek this added assistance. A stepped-up campaign for inquirers begun in 1938 was now paying satisfactory dividends. In the early stages, about 50 people attended each of three inquiry classes conducted annually. By 1946, these classes were attracting nearly 100 inquirers. Father Stone was assigned the services of a full-time assistant priest, but the number of non-Catholics continued to mount.

The only fly in the ointment was that it became increasingly difficult to provide these neophytes with the individual attention they required. The group instruction plan does enable the priest to make an objective presentation of Catholic doctrine to a multitude of people and to answer questions asked in class. But converts cannot be won by assembly-line principles nor by remote control. Each catechumen is an individual person. He comes with a unique background, individual temperament and personal needs—giving rise to problems and difficulties that can be treated adequately only in private. And two priests were hard pressed to find time for these multiplying personal interviews.

Father Stone saw only two alternatives: curtail the number of inquirers, or enlist the aid of the laity. The latter solution strongly appealed to him in view of the widespread use of catechists in mission lands and the repeated insistence of Popes and hierarchy regarding the necessity of lay co-operation in the Church's apostolate. After thorough planning and consultation, he initiated some tentative experiments. These proved

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**Father McGinn edits "Techniques for Convert-Makers."**

altogether feasible, so that his project has grown enormously, and in its seventh year is functioning smoothly and winning larger numbers of converts all the time. Last year fifteen priests visited St. Peter's to study this plan with a view to its inauguration in their own parishes. The Redemptorist parish in Toronto has already adopted it. And hardly a week goes by without an invitation to Father Stone to discuss his project before parish groups throughout the archdiocese.

### How It Works

It works something like this. John Smith is a non-Catholic who appears at one of the classes. He is quietly welcomed by a legionary who assures him that he may attend one or all the lectures without cost or previous commitment. Either then or at a later visit, if it seems preferable, the legionary obtains the information any priest requires of one undertaking instructions. When it becomes clear that he means business and has not come merely out of curiosity, the president of the Praesidium assigns a specific legionary to take a special interest in him. So far as possible, his guide is selected by reason of similarity to the inquirer in sex, age, occupation, education and social position—on the principle of Pius XI's apostolate of "like to like." And the legionary is charged with numerous well-defined duties aimed at assisting the clergy in piloting this particular catechumen to a successful completion of the instructions.

John Smith soon gets the hang of it. He is urged to ask questions in class; he learns that the priests are available before and after lectures; and he is assured that he can easily arrange a private meeting with the clergy. In fact, if he himself does not take the initiative, the lecturer will invite him for a number of personal confabs throughout the course. And towards the completion of the instructions, one of the priests will call him for a lengthy private interview before he is received into the Church.

### A Sort of 'Guiding Angel'

But he comes to rely on his legionary guide for invaluable aid in a multitude of ways. He often harbors an endless chain of miscellaneous questions regarding Catholic belief and practice. Troublesome objections are constantly being raised by his associates. And as the lessons progress, obscure points of doctrine impel him to seek greater clarification. On these occasions he enjoys immediate access to the legionary assigned to him. The latter also assists him in the selection of books or pamphlets best suited to his personal requirements. In time, the legionary takes him to the church to explain its appointments, and the significance of the public or private ceremonies and devotions of Catholicism. And he coaches

Smith in memorizing the common Catholic prayers, along with the use of the rosary and of the missal.

On a certain night John Smith fails to put in an appearance. Is he ill? Detained by unavoidable social or business obligations? Is he beginning to fear the demands that submission to Christ's Church entails? Or is he worn down by the opposition of anti-Catholic relatives or friends? Absentees pose one of the most troublesome problems for all priests who conduct inquiry classes. Excellent prospects sometimes discontinue the instructions where there is no procedure to keep in touch with them when they miss a lecture. And if they are to continue the course, some means must be devised for covering this lost ground. Where groups are large, this obviously places a huge burden on the clergy. And it is here that the Legion of Mary makes one of its most valuable contributions to the plan sponsored by Father Stone.

It is the task of the guide assigned to John Smith to determine the cause of his absence. From his growing acquaintance with the neophyte, he judges whether it is best to mark time, telephone or drop him a note. (Only in exceptional cases is a personal visit recommended.) Guides are coached to avoid either meddlesome instrusion or hastily writing off Smith as a total loss. Frequently a word of sympathy and friendly encouragement is sufficient to persuade a neophyte with "cold feet" to return. And the legionaries have salvaged many a likely catechumen who might have been lost without their charitable intervention. Whatever the cause of his absence, however, John Smith has missed an important instruction. He obviously must cover this matter—and the sooner the better, if he is to keep abreast of the class. And it is one of the principal tasks of his legionary guide to impart to him the lesson or lessons his absence caused him to miss. Some indication of the incalculable aid this affords the clergy can be gleaned from the fact that in 1953, legionaries gave 582 of these private instructions to absentees.

### Weekly Legion Meetings

Meetings of the Legion are convened weekly to discuss the progress of the group as a whole and of the individual inquirers. Each legionary has from two to eight charges, and is in a position to report on their grasp of the various lessons. The priests then determine points of doctrine that require review or that demand additional emphasis. The diverse problems encountered by the various guides come under review, and solutions are proposed by the more seasoned legionaries and by the priest directors. Fledglings thus benefit by this collective experience and knowledge and gradually

improve their own effectiveness.

The outstanding advantage of these weekly meetings, however, is to manifest to the priests those individuals in the class most in need of the personal attention of the clergy. The reports of the legionaries constitute a kind of screening process by which the priests single out those inquirers who require priestly advice and guidance.

How do inquirers react to this plan? The proof of any pudding is in the eating. And neophytes are coming to St. Peter's in larger numbers than ever before. Most inquirers are somewhat timid and self-conscious when they first arrive for instructions. Especially in the beginning, some of them are ill at ease in the presence of the clergy. And even when cordial relations are established, many of them hesitate to intrude on the time of one they consider to be busy and important. They therefore prize this unobstrusive, friendly assistance of an accessible lay person in the hundred-and-one issues that arise on their journey to the Faith. Nor do they feel slighted or neglected. They realize that physicians employ a receptionist, a nurse, and the aid of various technicians. They know that cures are effected without the undivided attention of a doctor in every minute detail of a patient's treatment. Far from inhibiting their inquiries, it has been found that this plan encourages candid discussion. Seemingly trivial matters, topics already discussed but not thoroughly comprehended, questions that might seem crude, irreverent or blunt—are often addressed more readily to the laity than to a priest.

An observer at St. Peter's will notice numerous other tasks that are undertaken by the Legion. Two legionaries are in attendance at each lecture to greet newcomers, register new inquirers, and to check attendance. The Legion is in charge of mimeographing and distributing digests of each lecture with their accompanying tests. Inquirers fill out these tests privately and they are corrected and recorded by the legionary guides. Visual aids are employed to illustrate the lectures and the legionaries operate the projector and take charge of the films and slides.

### A High Average of Peseverance

All but a relatively few of these converts are received in a group at the completion of each course. Consequently the guides are energetically busy at this exciting time, explaining the details of the Profession of Faith, Baptism, and First Confession. They frequently act as sponsors, witness the validation of marriages, and accompany their charges to the altar railing for their First Communion. Since there is a separate organization for converts at St. Peter's to assist them to advance in the Faith and to enlist their

zeal, admission into the Church normally marks the termination of the services rendered by the guides. Inquirers who for any reason are not received at the completion of the course, however, continue to be the object of their unremitting zeal and constant prayer.

Father Stone is convinced that this form of co-operation by the Legion of Mary might be widely employed in other parishes. "Where the inquiry class has been devotedly conducted for many years," he remarked, "priests often suffer from an embarrassment of riches. The number of inquirers mounts to a point where it becomes an absolute necessity to call upon the laity for a considerable amount of catechetical assistance. And the Legion of Mary is a providential gift to us at that stage of our parochial apostolate." Perhaps the greatest tribute to the religious spirit and apostolic competence of Mary's Legion is the fact that it has been singled out for savage attack by the Chinese Reds. And a casual glance at the Handbook of the Legion will reveal how wholeheartedly its members are committed to the apostolate to non-Catholics. Legionaries, as is well known, constitute the right arm of many of the most successful convert-winning centers of the world.

Careful selection and training of these legionary guides unquestionably accounts for much of the success of this plan. Applicants are bluntly informed that "enthusiasm is not enough"; that "kindliness and tact" are indispensable requisites; and they are urged to pray to the Holy Spirit before engaging in any of their activities. "Not everyone is suited for this work," frankly states the comprehensive local "Training Schedule for Legionaries." "If a person cannot be consistent and faithful, he should be immediately dropped . . . demoralizing influences of any sort and from anyone must be stopped," are prominet guiding axioms.

Each new recruit must attend a complete course of instructions in the Faith and is quizzed on his knowledge. Upon passing this test, a professed legionary takes him on as an apprentice and patiently trains him in all the details of the plan. Newcomers must sit in on five private instructions before they are entrusted with catechetical work. And the vice-president of the Legion is accountable for grooming the novice before he is permitted to function as a full-time guide.

### Two Lecturers

For his convenience, an inquirer desirous of taking instructions at St. Peter's may choose between Father Stone's series of lectures or those conducted by Father Maurice McMahon. Each course consists of 26 lectures, two each week, and three complete series are conducted annually by each priest. A separate Praesidium of

the Legion now co-operates with each priest-instructor. Classes usually number about 100 people. Among those in attendance are Catholics who are eager to improve their grasp of the Faith. Others are non-Catholics who are required to take ten instructions before their marriage to a Catholic. (About 40% of this group are persuaded to complete the entire course.) The third group is composed of non-Catholic inquirers who for diverse reasons and with varying degrees of interest are investigating the teachings of Catholicism. Well over 65% of them eventually become Catholics. The parish records give a graphic picture of the success achieved by this plan. Converts are currently received at the rate of 185 a year in a parish where sixteen years ago 25 converts were won annually. And each year shows a substantial increase — especially since the aid of the Legion was enlisted.

"What is your most difficult problem?" I asked Father Stone. "The layman's lack of confidence," he quickly replied. "Our lay people have attained notable recognition for their undoubted talents in every business and profession. And they have the answers (or they can learn them) to the religious problems that perplex non-Catholics. It is mainly a question of selecting and training our capable lay people and convincing them of their aptitude for this work. If every parish could be induced to adopt this plan, our converts might increase ten-fold."

## Suffering Brethren

The Catholic Bishops of the United States of America, gathered together in their annual assembly at Washington, proclaim to all their faithful priests and people the solemn duty of instant and constant prayer for our suffering brethren of the Church of Silence. When Peter was in prison, the Church prayed without ceasing for him, and the Angel of the Lord touched him and the chains fell off from his hands. Peter is again in chains.—Statement of the U. S. Bishops—1953.

## Christianity and Democracy

One of the best grasps of the underlying philosophy of Democracy comes not from some loud-mouthed professional patriot, not, alas, from one of the well-known followers of Dewey and Progressive education, but from a man who hated it—but at least knew what it was. Said Karl Marx: "Democracy is based on the principle of the sovereign worth of the individual which in turn, is based on the dream of Christianity that man has an immortal soul."

# 'Para-Psychology'

*One answer to Fr. Duryea's questions*

*C. C. Martindale, S.J.*

WE chose this hideous word because it seemed to cover what we hope to write about, and yet not to tie us down to too definite a topic.

We understand that in England there is a notable increase of interest in spiritualism and theosophy. We do not propose to repeat the well-worn arguments against these two cults, but begin by asking why this increase should have occurred; we do not know if it has done so across the Atlantic. During and after the war, naturally, bereaved persons feel an intense wish to get into touch with those whom they have lost, and try to do so by means of "spiritualism," though at any rate by now it should be clear that there is absolutely no way of making sure that a "communication" comes from the person with whom contact is desired. As we said, we do not intend to argue this. Anyhow, both wars are now too distant for this wish to account for a revival of spiritualism if indeed there is one.

Interest in "theosophy" has probably deeper roots, one springing from the lack, among non-Catholics, of clear religious teaching; the other (I know this will not be palatable) to a shortcoming of our own. We do not take "theosophy" in the popular sense of an amalgam of Buddhist, Egyptian, Persian and other formulas, which enables its addicts to prattle about astral bodies, planes of existence, the mysteries of Isis and so forth, and seemingly encourages ladies to dress in shapeless robes of dim colours and to bedeck themselves with esoteric symbols which tinkle when they enter a room. But we are thinking of not a few who have said to us that theosophy offers them *more* than the Church does, and when we have asked how that could possibly be, we find that the Catholic Faith, the *Res Catholica,* has never reached them in its true nature. It has seemed to them to consist of a series of dogmas, not fully explained, not having any real relation to life; and a series of rules imposed by an external authority, such that many a Catholic seems to attach as much importance to Friday observance as to the law of charity—if not more. I have myself heard not a few sermons that could have been preached by a Stoic philosopher; how often are our ethics made to seem just "prudential"; how terribly little are the Scriptures known or used—yet no one intimate with, say, St. John and St. Paul's letters to the Ephesians and Colossians would be even tempted to turn his eyes to-

wards theosophy! Mr. Sheed recently wrote a brief book asking if our schools really taught the Catholic Faith; and till recently, when Mass is beginning to be an affair of intelligent cooperation between priest and people, how often it was just an affair of the Catholic drill — accompanied by endless appeals for money!

### The Other Side of It

We have written almost one-sidedly, maybe, because we would like attention to be given to the "other side," as expressed in the brief article by Fr. J. S. Duryea. He alludes to phenomena like telepathy, psycho-kinesis, etc., and asks first whether Catholics have not practically shirked the topic. He then asks whether all apparent communications between "spirits" need be put down to diabolic agency and, if not, whether they must be unethical. Finally, he asks whether our sharp distinction between mind and body may not fail to exhaust the activities of either, and whether our spiritual limitations may not be due to Original Sin and curable even in this life.

We entirely agree with Fr. Duryea that responsible Catholics should examine all fields in which discovery is possible. With regard to Spiritualism as such, the answer of the Holy Office (Apr. 24, 1917) is explicit:

"May one — by means of a Medium, as they say, or without a Medium, whether or no hypnotism be made use of—assist at spiritist locutions or manifestations of any kind, even when they present themselves in the guise of correctness or piety, either by interrogating souls or spirits, or listening to answers, or just by looking on, even with tacit or expressed protest that one wishes to have nothing to do with malignant spirits?" Answer: "No, to everything."

The only person I have known in this country to pay serious attention to the matter was the late Fr. H. Thurston, S.J. I doubt if there is any evidence for his even asking special leave to attend a séance; but he joined the Society for Physical Research *after* 1917, showing that this Society did not experiment with abnormal occurrences but collected evidence about them and criticized it. I am told that he probably used the Hon. Everard Fielding as his "scout" in "spiritualist" events; it is not known if Mr. Fielding ever asked permission to conduct his experiments; from my acquaintance with him, I should think that he certainly did not. That Fr. Thurston was concerned at least once with an alleged poltergeist seems very probable.

But here are two important points. First, we profess belief in evil spirits and that persons (or places) can be "possessed" by them, and the Church pro-

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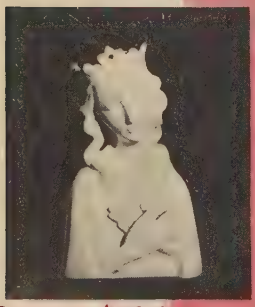

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vides a lengthy ritual of "exorcism." Now, lest the appalling history of most cruelly ill-managed exorcisms (especially proper to the 17th century) be repeated, it does not follow that the whole business be allowed to go by default. But who would dare to approach an exorcism without proper "mystical" and ascetical training? I myself, untrained, have never done more, when asked for special help, than say e.g. that I would bless a house and pray for some soul apparently in great need.

Indeed, once I knew a young man who had been simply "enthralled" by X, an enigmatic (and, I thought, a wicked) man. The youth almost lived in a hypnotised state and could be made, by X, to do even at a distance what he then chose. X died. The young man came to me and said: "I am free! I wish to be a Catholic." I gave him a long instruction and received him. But some part of his mind was still enchanted. He could not now go on living, and after a year or so, though clinically quite well, he died. I felt I *ought* to have been able to help him better, even if his state were purely psychopathic. And missionaries in areas as yet untouched by Christianity must often ask whether they are confronted by "possession" or at least by extreme cases of psychic abnormality. I have been no more than on the edge of this, but near enough to be sure that I must go no nearer without, first, more faith and purity of heart, and, more psychopathic knowledge.

**The Effects of Hysteria?**

Secondly, we are still leagues from knowing what effects can be produced by "hysteria," i.e. extreme "suggestibility." I have asked doctor after doctor if such "pithiatism" could produce deep *lesions,* enduring and non-gangrenous (such as, apparently, Padre Pio's stigmata). Nine out of ten have have said "Yes." I then asked if they could quote even one example. None of them could. How much more knowledge, then, is needed before we offer opinions worth attending to about the abnormal phenomena often accompanying sanctity, recognized or surmized! Fr. Thurston's book: "The Physical Phenomena of Mysticism" (1952) amply warrants our speaking thus (though we regret the word "Mysticism," which we think should be reserved for a different kind of investigation); so does the collection of some of his essays: "Ghosts and Poltergeists" (1913; both books are edited by Fr. J. Crehan, S.J.). Yet we wish that so much of the evidence were not already remote, and that any of it had been tested by him personally.

We think, then, that Fr. Duryea is right in begging for a fully scientific first-hand examination of "para-psychological"

data, made by Catholics. Is it not deplorable that the remarkable phenomena connected with the "Divine Riders of Haiti" should have been made by a non-Catholic American lady, even if the local clergy were incompetent (or too occupied with the wealthier classes) to study what goes on among their Catholic flock who still combine relics of Voodoo (and ecstasies) with their religious practice? We further agree that the phenomena occurring in séances and elsewhere *need* not be diabolic; but, as we said, no method can be devised for ensuring that an enquirer is communicating with any definable "personality": there is no parallel here with what he calls "mere human conversation." Finally, while we are quite clear that the limits of our spiritual activity are far from confined to normal perception, we incline to think that in our present state such abnormal experiences are at least probably unhealthy, and that even when Saints are permitted to enjoy these experiences, they usually have to pay very heavily for them in their purely physical health: it is noticeable that in proportion as matured sanctity is reached, extraordinary phenomena seem to dwindle; the lightning-flashes of revelation change into the enduring glow of peaceful union with the Lord. We do not think that the normal limitations of our body-soul operations are a curable result of Original Sin; but this is a matter for theologians who take all the evidence into account.

## "Comforting the Afflicted"

**Catholic missionaries imprisoned by the Communists are never permitted to keep their rosaries and are thus denied any source of spiritual consolation while confined. But a missionary sister made herself a rosary of doughy bread grains and a thread; a priest made his by ravelling a piece of cotton from his ragged shirt and knotting it into a tiny rosary; another priest used bits of fibre from the broom used to sweep his cell. The rosary was the only means of maintaining sanity through months of solitary confinement and tortures.—Mission.**

## Catechism Lesson

"What" asked the Diocesan Examiner of the demure little girl, "is the first thing to be done to have one's sins forgiven?"

"Commit a few sins" was the unhesitating and irrefutable reply.—**The Sentinel.**

# For Pity's Sake

*How to bring in a D.P. from Europe*

*Aloysius J. Wycislo*

THE term "displaced persons" has become familiar to millions of Americans, but not everyone knows that, like the Displaced Persons Act through which 400,000 victims of the past war were enabled to enter this country, we now have another piece of emergency legislation called the Refugee Relief Act, signed by the President on August 7, 1953, through which 209,000 refugees may enter the United States.

Here are the facts. The Administrative Board of Bishops of the National Catholic Welfare Conference charged War Relief Services—NCWC with the responsibility for the administration of the Displaced Persons Act of 1948. Under that Act, the Bishops' agency, in cooperation with Diocesan Resettlement Directors and various nationality groups, resettled some 136,000 D.P.'s in the United States. That was a fair number, but how we accomplished that should be of interest to my fellow-priests.

In 1948-49, as the resettlement office of WRS-NCWC in New York began to count the flow of home and job assurances that were coming from sponsors, it was apparent that our fair share of Catholic D.P.'s would never reach the shores of America. After all, 48 per cent of the D.P. population in Europe was Catholic, and here we were producing assurances that would cover only some 15 to 20 per cent of the 419,000 D.P.'s whom the Act would allow into the United States.

With the approval of the Administrative Board of Bishops and encouraged by a number of courageous and self-sacrificing priests, WRS-NCWC advised Washington that it was submitting a blanket assurance of sponsorship for 30,000 Catholic D.P. families. Here was a bold stroke and our first experience with a mass movement of people. Our European representatives were told: "Go ahead. Pick out the Catholic families and send them to us. We will find homes and jobs for them in America." The total experience of the mass arrival of these newcomers to our shores in the busy winter of 1951-52 can be summed up in the words of one priest who said: "I spent every waking moment of the Christmas holidays searching out homes and jobs for the 40 families you sent me. In the 22 years of my priesthood, I have never had a happier Christmas."

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**Monsignor Wycislo is in charge of the Resettlement Division, War Relief Services—NCWC.**

I recently met that priest and we exchanged experiences of those anxious and worrisome months. He said: "You know, Al, when I look back at it, even now a warm feeling comes over me and, in trying to measure that experience for my soul's sake, I feel that maybe in my small way I made up to the Holy Family for the 'no room' they got from the innkeeper."

**The Catholic Share**

Our Catholic share under the new Refugee Relief Act should be at least 75,000 persons. As of now, a little over a year since the signing of the new Act, we have received some 5,000 home and job sponsorships and, at two persons per assurance, these would cover 10,000 persons. All but 44 of those assurances have come from relatives and friends. In other words, only 44 persons out of millions of American Catholics made the effort to do a real act of charity for families overseas who have no relatives or friends here.

Unless priests throughout the country provide leadership in supplying, through American Catholics, home and job assurances for refugees, we are going to have a repeat of the Church's experience under the Displaced Persons Act—thousands of deserving Catholic families will be left behind to languish in camps or areas where they are either not wanted or cannot properly support themselves.

If every priest who reads this article would take upon himself the responsibility of obtaining just *one* home and job assurance for a refugee family, the Church could bring in its fair share of Catholics under the new Refugee Relief Act. Here is how you can help:

You can decide on the individual or family you wish to sponsor:

1. by discussing with your Diocesan Resettlement Director the case histories he may have in terms of particular refugee families' identity, background and qualifications;

2. by naming a refugee whom you already know and whom you desire to help;

3. by requesting a refugee of a particular skill or occupation (n.b. Good housekeepers are rare).

4. by indicating you would simply like to help a worthy Catholic family from a particular country and will sponsor any deserving family named by the Catholic Church in that country.

**What The Law Requires**

The Refugee Relief Act of 1953 provides that a qualified refugee or refugee family may immigrate to the United States if an American citizen assures our government that the refugee

a) will have employment.
b) will have housing.
c) will not become a public charge.

The obligation of the person

who provides the job, or the housing, or the guarantee against a refugee becoming a public charge, is *primarily* a *moral one.* The law does not create a statutory legal obligation. The *Assurance Form,* the form you are asked to sign when you sponsor a refugee, *is not a contract.*

Why not ask your Diocesan Resettlement Director for the proper home and job assurance forms? A priest can fill these out, as well as encourage laymen to do so. As a matter of fact, several persons may cooperate in providing for a refugee family — one person may provide the job; another, the home; and a third, sign that part of the form requiring the signature of an American citizen guaranteeing that the immigrant will not become a public charge.

In order to provide the lowest possible transportation rates, we have made special arrangements with the Inter-governmental Committee for European Migration. Boat passage for an adult comes to about $170; for children from one to twelve years of age, $85; and for a child under one year of age, $10. In addition, there should be added the cost of transportation from the port to the final destination. Some refugees have enough money to pay for their transportation. If this is not the case, however, very often sponsors are willing to pay the total amount of transportation costs in advance, on the basis that the refugee family will repay the amount after they are established in America. If the sponsor is unwilling, then, WRS-NCWC has arrangements through which the immigrant family may obtain a loan to cover the transportation costs.

There are no other costs except those required by pure charity—the exertion of effort and the sacrifice of time.

The Refugee Relief Act of 1953 is not going to help very many Catholic refugee families, unless we find American Catholic citizens willing to say: "Of course, I'll sponsor a refugee family. I am not interested in what I can get out of that family. I want you to help me give some Catholic refugee the same chance my mother and father were given when America opened its gate and heart to them."

## Civil Rights

"To bar Catholic nuns from teaching in public schools because of their religious garb," says the Attorney General of Kentucky, "would be a violation of their civil rights."

# Code and Cult

*Joseph F. Marbach, J.C.D.*

*Questions may be addressed to the editors*

*AS to godparents of converts, sponsors are not required (I believe) for adults. The most needed is one witness. I often have a fiancée merely stand there and witness the baptism of her fiancée, and vice versa, being careful to mark the register "testis tantum." Is there any danger that the impediment of spiritual relationship exists in these cases?*

This question arises so frequently that it may be best to quote the entire Canon 763: "1. Cum baptismus iteratur sub conditione, idem patrinus, quatenus fieri possit, adhibeatur, qui in priore baptismo forte adfuit; extra hunc casum in baptismo conditionato patrinus non est necessarius. 2. Iterato baptismo sub conditione, neque patrinus qui priori baptismo adfuit, neque qui posteriori, cognationem spiritualem contrahit, nisi idem patrinus in utroque baptismo adhibitus fuerit."

and also Canon 765§5 (on the conditions for valid sponsorship): "Baptizandum in actu baptismi per se vel per procuratorem physice teneat aut tangat vel statim levet seu suscipiat de sacro fonte aut de manibus baptizantis."

Thus, if it is a conditional baptism, the impediment would not ordinarily arise; if it is an absolute baptism but no physical contact by the "witness" who is just merely "watching," the impediment does not arise. Needless to say however such cases reveal the wisdom of Canon 764 which implicitly prefers that a person of the same sex be the godparent, and only one godparent is preferred—at most two — "ad summum unus et una" — never two men or two women godparents.

Also Canon 765§1 demands that a godparent have the explicit *intention* to be a godparent — a fiancée watching the baptism usually does not have such an intention.

*We had our diocesan high school blessed by the bishop, and during the visit he also blessed our school chapel. This chapel is under the patronage of St. Thomas Aquinas. Geographically, we are located in the parish of St. Francis of Assisi. My question is this: In the Collect "A cunctis" at Mass offered in our chapel (and in the corresponding Postcommunion prayer) and in the Suffragium of the Office, do we insert the name of St. Thomas or of St. Francis?*

In our opinion "St. Thomas" seems the proper insertion. It is presumed the bishop bestowed the solemn blessing on the

chapel and not merely a "benedictio loci."

The rubric in the breviary for the recitation of this Suffragium at Lauds states: "In hac Oratione, ad litteram N., exprimitur nomen Titularis propriae Ecclesiae . . ." The rubric in the Roman Missal uses identical words as a directive for the "A cunctis" at Mass.

Yet it seems more logical and practical to take "propriae" in different senses for the Mass and for the breviary; the breviary seems more transient in the sense that we might say the breviary in various places during the day while the Mass is one local action governed by the place where the Mass is offered. Thus we favor the view of Wuest-Mullaney who hold that the insertion in the "A cunctis" at Mass is regulated by the name of the patron saint of the church or oratory where the Mass is celebrated, while the insertion in the "A cunctis" in the breviary will be the name of the patron saint of one's own proper church.

Thus while traveling a parish priest may stop at a church to offer Mass and to read part of his breviary. At Mass, if "A cunctis" should be read, he will insert the name of that church's patron saint while after his thanksgiving he may read part of his breviary; reading the Suffragium in his breviary he will insert the name of his home church; at some other point in the day he will read the rest of the breviary and if the Suffragium comes at Vespers, he will again insert the name of his home church or chapel because otherwise while traveling he would always have to know in what parish he was at the moment.

Wuest - Mullaney in their *Matters Liturgical* (nn. 136,498) add that regulars may mention the name of the founder of their order provided they do not omit the name of the patron saint, but other religious need a special indult to make this addition; the names of the Holy Angels and St. John the Baptist are placed before the mention of St. Joseph; the special titles of Our Blessed Mother are not inserted; no mention is made if the church is dedicated to the Holy Family.

It may be well to quote some of the sentences of Fr. O'Connell in his *The Celebration of Mass*, vol. I, *The General Rubrics of the Missal* (Bruce, 1940), pp. 180-182. "At the letter N. in the *A cunctis* and in the corresponding Postcommunion (*Mundet et muniat nos*) is mentioned the Titular of the church or oratory in which the Mass is celebrated. Cf. the Rubric of the Missal after the prayer *A cunctis* in the Orationes Diversae. By *'titularis* propriae ecclesiae' in this rubric is meant the Titular of the church or oratory in which Mass is celebrated. Only a

church or oratory which has been consecrated or at least solemnly blessed, according to the form given in the Roman Ritual (VIII, xxvii) has a Titular. Cf. Canon 1168§1. If a church or oratory has been blessed with only the benedictio loci (R.R. VIII, vi) it has no Titular (cf. SRC. 3752, 4110)."

This is also the view of Wapelhorst-Bruegge, *Compendium Sacrae Liturgiae* (Benziger, 1925), p. 64.

Cf. also the following additional comment of Fr. O'Connell: "In the secondary oratories of religious houses, seminaries, etc., whether they be private or semi-private, solemnly blessed or not—it is the Titular of the church attached to the house, or of the *chief* oratory, if there be no church, that is to be named in the *A cunctis*. Secondary oratories, even if solemnly blessed, do not enjoy the privilege of the naming of their Titular."—p. 182.

*After four caesarian sections, a penitent has had her tubes tied. This worries her now and she is before me in the sacred tribunal. How shall I proceed? Is it simply a past sin now to be forgiven provided the penitent is contrite? Are there now conditions to be attached to the use of the marriage act?*

I would answer "Yes" to the first question and "No" to the second.

*In an emergency, is a pastor ever allowed to grant a dispensation from an impediment to marriage? For example, just as the time for a marriage approaches on a Sunday afternoon, it is discovered that through a misunderstanding the petition for a dispensation from disparity of cult was never sent to the Chancery. It would cause many difficulties if the wedding is postponed until an official of the diocese can be reached. Can the pastor use that special faculty of Canon 1045§3 in the emergency?*

No, for your case. The law in Canon 1045§3 grants emergency powers to a pastor only in occult cases—and such a case as you describe is not occult as many persons know of the impediment.

It would seem advisable if such emergency powers in public cases as you describe would be delegated to all parochial priests by the local bishop in the ordinary pagella of diocesan faculties.

It may be best to note briefly the interrelation of Canons 1043-1044-1045. Canon 1043 declares that when there is a danger of death the local Ordinary can grant a dispensation from the form of marriage and from all impediments except the impediments of affinity in the direct line and of sacred orders.

Canon 1044 declares that in a similar emergency (where there is a *danger of death*) and the Ordinary cannot be reached, the

same wide faculty of dispensing is enjoyed by: 1) the pastor 2) the priest who happens to be present in the emergency as envisioned in Canon 1098§2 and 3) the confessor but only in the very act of confession. Technically, the Ordinary "cannot be reached" if the only way to reach him is by telephone or telegraph — Code Commission, Nov. 12, 1922. Cf. Bouscaren, *Digest,* 1,502-503.

Outside the danger of death, Canon 1045§1 and §2 grants the same broad faculties to *Ordinaries* to act A) when the dispensation is discovered when all is ready for the marriage and the marriage cannot be postponed without a probable danger of grave harm until the Holy See is contacted or B) when the dispensation is necessary for the purpose of validating a marriage if there is danger in delay in waiting until the Holy See is contacted.

Canon 1045§3 grants this same power in an emergency to those mentioned in Canon 1044 as above—but *only for occult cases,* wherein the Ordinary cannot be reached or wherein there might be a danger of breaking a secret. For example, perhaps a bride on the night before marriage might mention to a pastor in the rectory parlor or to the confessor in the course of her confession that the secret impediment of crimen exists; in such occult cases, the pastor and her confessor can dispense.

It would seem advisable—since the case in your question could easily exist frequently—for the local Ordinaries, as mentioned above, to delegate to all parochial priests the faculties of Canon 1045§1 and §2. Canon 1045§3 is so restrictive in its extent that it would seem advisable to add this delegated faculty in the diocesan pagella of faculties to take care of embarrassing situations.

The local Ordinary could also delegate to *all* his priests the powers he possesses by Canon 1043 for sudden cases of danger of death. If so, the priests who use these delegated faculties in danger of death—or in the other emergency as described — should avert to the faculty and also must secure the usual promises if they dispense from the impediments of mixed religion or disparity of cult.

## Korea

**Despite the war more Koreans became Catholics in the last year than in any previous year in history. The adult conversions in 1949 were 3,818 but in 1953 they jumped to 10,057. At the present time there are 15,000 under instruction in Korea.—Mission.**

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The Mountain and the Valley
The Naked Heart
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To End the Night
Tobacco Road
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Trouble in July
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**List prepared by the Chicago Archdiocesan Council of Catholic Women.**

**The list may be obtained from Our Sunday Visitor, Huntington, Indiana. Individual subscription is $1.00 per year. Copies of the list are sold at following prices per month: Single copy 10c; 5 copies 25c; 10 copies 50c; 25 copies 65c; 50 copies 90c; 100 copies $1.25. All prices given are postpaid.**

# Book Reviews

## Catholics in Psychology A Historical Survey

**by Henry Misiak and Virginia M. Staudt**

**McGraw-Hill, New York, 1954, pp. xv, 309, $5.00**

"PSYCHOLOGY as a science, as a technology, and as a profession is growing fast. Catholic psychologists should participate in it and make significant contributions numerically and materially . . . To be effective, the efforts of all Catholic psychologists throughout the world must be united" (p. 291). These concluding words of the fine work we wish to recommend to Catholic teachers and students and particularly to the clergy give a clear description of the author's approach to the study of psychology, and of their object. They do not view psychology as a matter for apologetic writing, important as that may be in view of current errors which call for refutation, but objectively as a science. And in this they are in line with authoritative statements and directions given by Pope Pius XII as recently as April 1953, when he encouraged Catholic psychologists and psychotherapists in their endeavors: " . . . be assured that the Church follows your research and your medical practice with Her warm interest and Her best wishes." Their object is to stimulate greater participation of Catholics in psychology by pointing out those who have done pioneer work in this field.

The account of Catholic participation in scientific psychology begins with Germany, the land which gave birth to this science, and an account of the work of Johannes Muller (1801-1858), "the father of experimental physiology," and of Franz Brentano (1838-1917), "through whose efforts some of the Scholastic principles began to exercise a certain influence on psychology."

Recent German authors whose contributions are outlined are Joseph Frobes (1866-1947) who was "the first to recognize experimen-

tal psychology as a study independent of philosophical psychology," Johannes Lindworsky (1875-1939), who concentrated his research on the will, and Eric Wasmann (1859-1931) who devoted his attention to comparative psychology.

Turning to Belgium and the University of Louvain we are introduced to the "Catholic pioneer in scientific psychology," Cardinal Mercier (1851-1926), who established the first psychological laboratory, and his pupil Albert Edouard Michotte (1881——) who "made Louvain known and significant in the psychological world."

France is represented by Emile Peillaube (1864-1934) and Georges Dwelshauvers (1866-1937) who established a laboratory of experimental psychology at the Catholic Institute in 1925; Italy by Agostino Gemelli (1878——) who has given psychology a place of honor in the University of the Sacred Heart in Milan which he founded in 1921; Poland by Kazimierz Twardowski (1866-1938), who spent his career at the Jan Kazimierz University in Lwow where he opened in 1901 a psychological laboratory which was transformed into a psychological institute in 1920.

Three chapters of the book (V, XIII and XVI) are devoted to the contributions of American Catholics to scientific psychology, and in these we find the well known figures of Edward Aloysius Pace (1861-1938), Dom Thomas Verner Moore (1877), and Dr. Rudolph Allers (1883).

The Catholic reader of this real-


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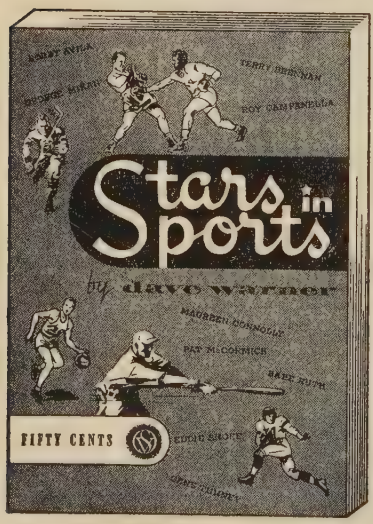


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ly fascinating book will feel proud of the achievements of so many members of their faith who have done pioneer work in scientific psychology, and we subscribe to the hope expressed in the Foreword to this ably edited volume, that it will help to "allay some of the prejudice of non-Catholics against the researches and writings of Catholic psychologists." — Jules A. Baisnee, S.S., Ph.D., Theological College, Catholic University.

## Guide to the Bible

**by the Monks of Maredsous**

**Templegate, Springfield, Ill., 1953, pp. 92, $.85**

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one might wish that the Pauline Epistles had been treated somewhat less summarily. But that is a minute criticism, perhaps unfair in the light of the book's aim.

Particularly pleasing is the spiritual emphasis of the whole work. Also, problems like cruelty in Jewish history are dealt with frankly and intelligently. Due reference is accorded to possibilities of broad interpretations whenever these have authoritative backing. Finally, hints are offered for selective readings in various Old Testament books.

In his preface, Msgr. John Barton, Consultor of the Biblical Commission, calls this work "excellent." Indeed, it is hard to imagine how the authors could have compassed their task more admirably within limits so restricted.—J. J. Gallagher, Baltimore.

## Mary and Modern Man

**edited by**

**Thomas J. M. Burke, S.J.**

American Press, New York, 1954,
pp. xvi, 231, $3.50

DURING the century that has passed since the definition of the Immaculate Conception, the Popes have been placing stress on Mary's constant association with her Divine Son, on the all-pervading role that God has assigned to her. In *Mary and Modern Man*, a distinguished group of ten authors set out to explore an area of her influence to which relatively little attention has been given, her "rele-

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vance — as a cultural ideal for modern man."

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To counter a charge that Marian devotion is sentimental and without ethical value, Father LaFarge shows Mary's intimate relation to the ethical teaching and example of her Divine Son. This call to repentance and spiritual advance has been re-emphasized in our own times at LaSalette, Lourdes, and Fatima. Fathers Kennedy and Martindale study the significance of these appearances of Mary. The editor himself, Father Burke, contributes a brief chapter on Mary

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and the apostolate that each one can find not only in a vocational activity, but in his very vocation itself, howsoever unspiritual it may seem to be. The final chapter tells of the deep influence of Mary on the faith and culture of countries now behind the iron curtain.

The chapters by Fathers Harkins and Donaghy deserve special commendation not only for solidity of thought but for a style that in many passages attains an uncommon beauty. The other chapters each have their own special merit, which is by no means small. Father Pepler's study of pagan rites is penetrating and he writes convincingly on their psychological relations with Christianity. Yet in spite of his reverent treatment, some of us will be inclined to shudder at the thought of establishing any comparison whatsoever between primitive attitudes to the "Great Mother" Cybele, and Marian devotion. For even if a desire for some sort of divine mother does appear, yet the rites in honor of Cybele were excessively foul, being really orgies featuring the self-castration of frenzied worshippers.

The statement on p. 206, "The universal mediation of Mary is not yet a dogma," is correct inasmuch as that truth is not yet defined — but yet this teaching is *certain* from the ordinary magisterium of the Encyclicals, so that no Catholic is permitted to question or deny it. Therefore, to guard against a rather common misunderstanding on the part of lay readers, it seems that the author would have done well to add some brief statement regarding the certainty of the doctrine.

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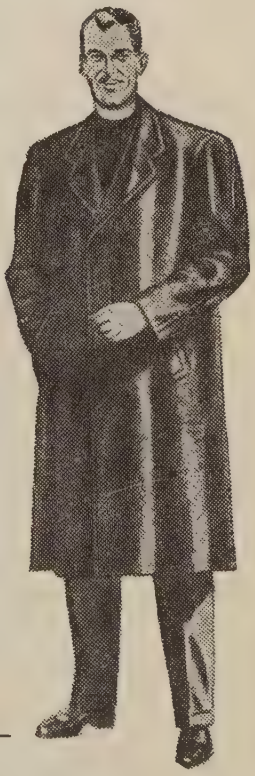

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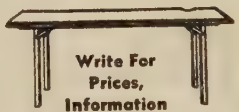

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## Book Reviews

The book as a whole is excellent. We are grateful to Father Burke and his co-authors for a valuable and outstanding contribution to Marian literature. — Wm. G. Most, Dubuque.

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### Mary, God's Masterpiece

**Redemptorist Fathers**

**Perpetual Help Press, New York, 1954, pp. 64, $2.00**

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The texts to accompany the pictures are taken principally from the Sacred Scriptures, with the addition of a few liturgical texts, and an introductory page from the Marian Year Encyclical, the *Fulgens Corona Gloriae.*

The happy combination of inspired text and truly artistic illustrations should be an aid to meditation as well as a pleasure to the eye. — Wm. G. Most, Dubuque.

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### You Are Not Your Own

**by Dennis J. Geaney, O.S.A.**

**Fides Press, Chicago, 1954, pp. 178, $2.75**

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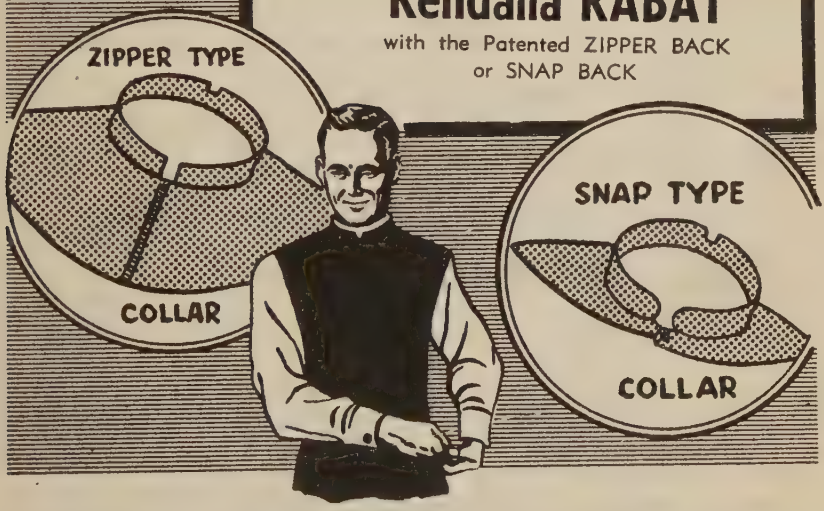


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illustration, Father Geaney underscores the social nature of the task. He warns that the "one big mistake" is to think that the world can be changed by personal example and charity alone because it is made up of institutions which must be changed as well as individuals if the social climate is to be sufficiently transformed to relieve the anti-christian pressures which suffocate Christian living in modern society.

Developing this theme, the author stresses the call that comes to every Christian to live a full life in Christ's body. The role of the Christian in politics, industry, and the parish is briefly sketched.

Father Geaney manifests an enthusiastic faith in the power of the growing number of Catholic alphabetical agencies to effect the great transformation of society, which he envisions as a work extending across generations. Discussion Clubs, Cana and Pre-Cana Conferences, the Catholic Family Movement, and the Young Christian Workers (DCs, CCs, CFM, and the YCWs) are given a large share of credit for the progress being made. Father Geaney does not ignore the source of power to be found in the Mass, prayer, the sacraments, spiritual reading, retreats, and personal sanctity.

His book is an inspirational report on what is being attempted rather than an analytical discussion of how the optimum is to be achieved. He purposely avoids advancing solutions—sometimes dis-

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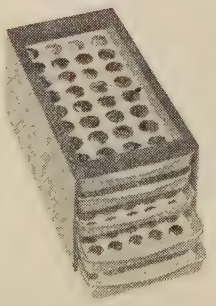

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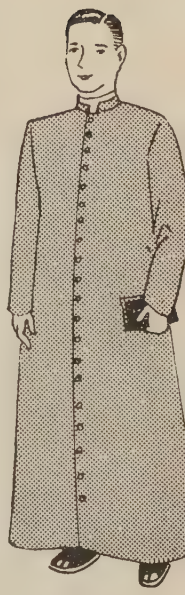

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appointing, as in the Chapter, "Reduce the Pressure," when he introduces the reader to a group of young people discussing one of the most perplexing questions of courtship, only to drop the subject as soon as the problem has been stated.

Throughout the book Father Geaney insists that the Lay Apostolate must be left to find its own solutions. At times he seems to unduly restrict the clergy's role, as he indicates on page 141 in writing, "It is not for a priest to figure out new methods . . . It is the layman's task to take these conclusions and change the operations to make them fit the dignity of man." Surely the priest may step beyond the area of problem indication if he is qualified!

Father Geaney's program is an extremely long-range operation. If at times it appears to be slightly nebulous in *You Are Not Your Own* the reader may attribute the fact to the modest restrictions which the author placed upon himself in the Preface and to the infancy of the Lay Apostolate Movement.—Nelson W. Logal, Buffalo.

## Talks to Teen-Agers

**by Rev. F. H. Drinkwater**

**The Newman Press, Westminster, Md., 1954, pp. vii, 109, $2.00**

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high school, and conceives of the talks as filling in certain gaps in their moral training. Topics include parents, friends, work, money, sport, calamities of nature, and the Sacrament of Home-Making.

Throughout, the author is appealingly straightforward. He handles his audience with respect, good humor, and a certain imperturbability:

"Words like 'damn,' etc., etc. Not sinful but mostly ugly. Maybe something is needed when you break a bootlace when there is a train to catch."

"Bad language . . . If it is a stage you have to go through, try to get it over quickly."

"Well, there you are. Don't read if you don't want to—it's a free country."

Priests who have to give frequent talks to teen-agers will certainly encounter rewarding ideas here, even if the outlines as such are not put into service. If they are used, it will be well to be on the lookout for occasional British colloquialisms which are not explained. — Joseph Taylor, Baltimore.

## Currente Calamo

**Continued from page 1046**

city, he was a member of the Holy Name of Mary parish conducted by the Marist Fathers, he says.

A most reputable New Orleans source which cannot be identified, rates Petersen's character very highly. It is reported that all who knew him there were "flabbergasted" by the Federal Bureau of Investigation's accusation. He was called by some there a fine per-

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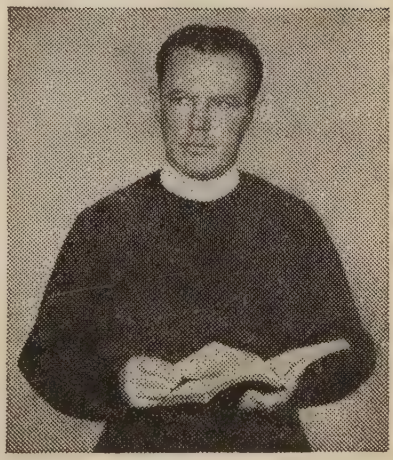

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son, very conscientious, meticulous and universally respected.

Petersen says he has made retreats at St. Joseph's Abbey of the Benedictine Fathers in St. Benedict, La. He says he has received a note from a Father John there whom he knew before the priest's ordination. The note, says Petersen, is one of commendation for his character.

Petersen came to Washington in 1941 and went to work for the N. S. A. He was a research analyst there, the F. B. I. reports, and was dismissed from this position on October 1, 1954 and arrested on October 10, 1954. The F. B. I. says he was released from his job as a result of the investigation which led to the charge against him.

His parish now is in Arlington, Va. He has lived there a little over a year, previously living within the limits of the District of Columbia.

**Not A 'Joiner'**

The pastor of his Arlington parish says that he "did not identify himself with the Church in the sense that he was on the parish rolls." The pastor did not know him personally. However, the priest said one of his assistants visited Petersen in jail after they read of the charges and saw his background. The visiting priest had nothing to add to the background except that Petersen asserted he was a Catholic.

Petersen says he attended two churches while in the District of Columbia. He was not on the roll call of either of them, and was unknown to the pastors.

His attorney says that for a number of personal reasons, Peter-

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sen is not a joiner, but a very quiet man who has few close friends and is not a member of many organizations.

On July 14, 1953, Petersen married a non-Catholic in a civil wedding, his attorney said. Following the marriage, the two moved to Arlington. They do not have a child. Neighbors in Petersen's housing development have described him as "the ideal tenant, polite, quiet, harmless, shy."

The complaint on which Petersen was arraigned said he obtained secret information between March 1, 1948 and December 31, 1952, "with intent or reason to believe that the information was to be used to the injury of the United States or to the advantage of a foreign nation." The foreign nation was not identified by the F. B. I., but government officials outside the Bureau have been reported as saying the nation was not Russia. (We now know it was Holland. Ed.)

The National Security Agency operating under the National Security Council and presumably working closely with the Central Intelligence Agency is essentially a communications monitoring service. Its chief purpose is understood to be the breaking of foreign codes.

The Agency has no policy-making function nor does it send out instructions or information to government agencies abroad. The information funneled into it is passed on to other agencies for evaluation and use in formulating policies.

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vation is a very uncertain thing. Any one of us can lose his soul. Little children can go to hell. The Sisters can go to hell"—with rising inflection—"your pastor can go to hell"—and with one eye cocked thoughtfully on the break in the plaster, he whispered, "Yes, and the Bishop can go to hell too!"

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# Correspondence

## 'Confusion on Communism'

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A person who was a communist four years ago, ten years ago, twenty years ago, may still be a communist. The fact that he denies it proves nothing. Is one to keep him on a sensitive job, whether in government, the teaching profession, or elsewhere, on the strength of his naked denial? If so Hiss would still be manipulating the international power of his Carnegie job, Remington would still be clearing exports to the USSR for the Commerce Department.

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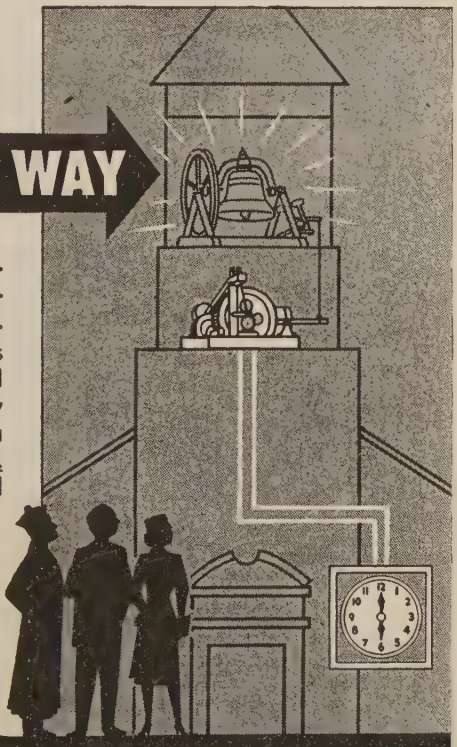

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One who lightly casts it aside as one of last year's fashions has only dubiously broken with it. A sincere break can only be accompanied by revulsion; and being so accompanied it must manifest itself in an earnest effort to halt its vicious work. If this be true there is reason to suspect the sincerity of a communist who alleges reformation but who shows no contrition and is unwilling to make restitution by exposing those branches of the evil conspiracy with which he is familiar. Less will not do.

Or again, suppose the man who was once a communist or a member of the communist fronts is in a position of influence, like James Wechsler or Bishop Oxnam, and persists in using that influence to hinder legitimate efforts to expose subversion. Should such a person's communist or Front background be revealed? I submit that those who are in good faith relying on such a man's authority and *bona fides* are entitled to know about the background.

### Always A Political Issue

The writer of your editorial probably means that communist exposures should not be made for political purposes. Elsewhere in the editorial, this is what he says. Of course they should not. But the exposures should be made and communists will always score them as political. So will embarrassed politicians. This is precisely what former President Truman meant by his remarks about "red herrings," as he has been at pains to explain. He did not say Hiss was innocent; he said only that Richard Nixon and other Republicans were bringing the Hiss matter up at the late date — 1948 — to advantage


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the Republican Party. Can anyone doubt that this is at least partly true? Would the writer of your editorial say, then, that the truth about Hiss should not have been revealed?

Your writer's plea for a higher degree of national unity than we now enjoy is worthy of the support of every patriot. But let us not seek unity at the cost of truth. Let the responsible citizen study the transcripts and reports of the Congressional committees, including specifically those of the McCarthy committee, before deciding that the present program of Congressional investigations into subversion should be overhauled, especially inasmuch as there are powerful forces who will seize on any such attempted overhaul as an entering wedge for doing away with such investigations altogether. I have yet to encounter a single person who has done his homework on this subject who is not satisfied that the present procedure is substantially fair and just.

I have two questions I should like to ask the writer of your editorial:

1) On further reflection would he want to stand by his statement that "The present Administration presumably has cleaned all [sic] communists and sympathizers out of government?" If so I suggest that he be on the watch for reports on security dismissals yet to come.

2) In light of the windup of the recent political campaign would he still want to say, "President Eisenhower's instincts were sound in wishing to make communism a dead issue in political controversy . . . Few public figures see the

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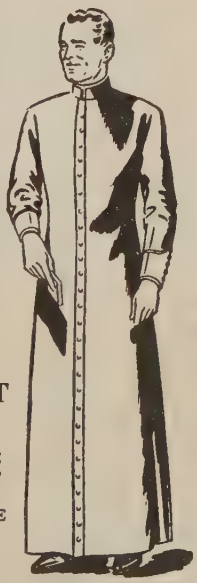

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## Correspondence

problem in proper perspective. Vice President Nixon [is an] outstanding exception"?

H. J. E.

Michigan

## 'A Curate's Lament'

May I suggest that you do not print any more of these complaints of assistant priests about their pastors. Some of them never seem to grow up.

Seminary Professor

"Didst thou not agree with me for a penny?" (Matt. xx: 13)

Pastor

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Assistant

## No Money For the Tramp?

I was much disappointed with Father Sheridan's article in the September issue, "A Quarter For the Tramp." All I could think of was Christ and His Passion. He didn't put a limit to His suffering, even though He knew that for some souls His agony would be in vain. Even for the unrepentant Judas there was a portion of His Passion and Death reserved.

For the priest who "generously" shoves a dime into some bum's hand, I have a sorrowful heart. That priest thinks he has done something for the unfortunate man and his responsibility ends there.

For the priest who gives carfare to a vagrant and shows him the way to the local Catholic Charities office I can recall the words of Pius XII warning against too much cold, impersonal charity doled out by offices. Because we give a few dollars to the Catholic Charities doesn't mean that our duty ends there. A person in need is Christ

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"It's just wasting good money," some will say. If that is true, then Christ wasted good blood. As long as there's life there's hope—for a return to God. Then let's keep the bum alive! If a bottle of bayrum will keep him alive, give him the money. Anything to keep him breathing.

In the name of heaven, let's not forget we're ordained for the people and that includes tramps. If giving away all the food in the rectory to a needy family will bring down the roof when the pastor finds out, let him get sore. Then tell him you won't take next month's salary.

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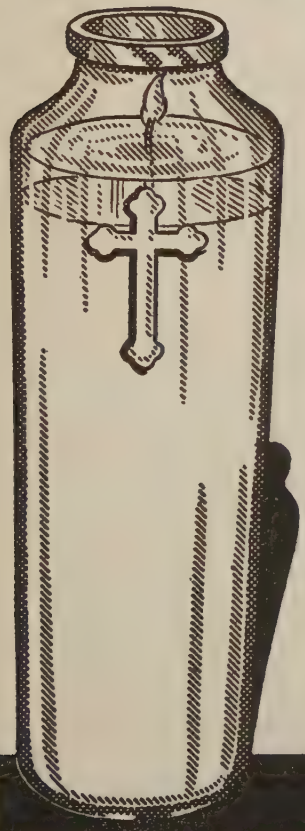

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manner. Americans today want something they can place before them; something tangible; something easy; something they can study at leisure; something they can ponder over and probe.

It is to fulfill this urgent need that the Montfort Scholastics have formed the Marian Home Study. Geared to present the complete phases of Marian Studies to all, the Marian Home Study aims at leading souls to Jesus through Mary. And in order to reach all people, the course is offered free of charge.

We are aware of the fact that in the past, especially during this Marian Year, you have done a splendid job of explaining Mary's part in our lives, not to mention the eloquence you have brought to Mary's excellence. Mary must surely be pleased and beyond doubt, she will reward you immensely. Because of your wonderful devotion to Mary, we Montfort Scholastics feel that a common bond exists between us. Therefore, we unhesitatingly place before you our problem, begging you to give it your sincerest consideration.

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## About Birth Control

Editor, Our Sunday Visitor:

I AM a born Catholic and have spent all my life in Catholic schools including high school. In all this time I have heard very little either in the class room or from the pulpit about birth control. Now perhaps it is not necessary that much be said on this subject and maybe it's a touchy subject with children in the congregation, non-Catholics present, etc. But if and when the Catholic Church gets soggy at the seams, this is where it will start.

I don't mind one bit when some non-Catholic comes out with a crazy comment about something we Catholics do or don't do. I merely consider the source and either rebut or ignore it. But what chills me is when some ill informed or not too fervent Catholic comes out in a mixed crowd with something like, "Well, the Church is changing its views on birth control. Father so-and-so said in my case it was OK" — or some such yarn.

Now I know and the other Catholics know that this is a big yarn of his own manufacture. But the

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non-Catholics don't know it. This type of scandal is uncalled for.

So here is my point. I think the clergy are going soft on telling the people *from the pulpit* what the story is on this point. They don't have to draw pictures. It can be very definite, to the point, and clear cut — such as "The purpose of marriage is the family. Anything you do to frustrate this purpose, using mechanical or external means, is a mortal sin under any and all circumstances including health, economics, or family size."

If they would do this, when some person comes out with a scandalous comment as above, anyone else could refer to the Father's statement and put him straight. As it is now, we have only a vague rebuttal because it is seldom mentioned. I think that several times a year, just as regularly as some of our collections, every priest should be obliged to comment on the subject.

I know that this subject is gone over thoroughly in Cana Conferences, in the confessional, on retreats, etc. But that's not hitting the biggest offenders. Let's have it from the front office to all the members and let the chips fall where they may. What do you think? — or am I all wrong?

Respectfully,
(Mr.) Thomas R. Costello

Evanston, Illinois

## Information Wanted

I have noticed that at times you print exposes of fake priests and nuns, etc., who go about either

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defrauding Catholics or working against the Church. It is with regard to this that I am writing you.

At the present time there is a woman here who has been preaching against the Church for about a month. She, in company with another woman, rents a public building. She calls herself "Sister Charlotte"; what her name is I cannot find out. From all reports she outdoes even Maria Monk. She claims to have been a Carmelite nun somewhere in the U.S., but of course cannot reveal where for the Order is under investigation by the F.B.I. and she is forbidden to reveal the name. The usual claims about convents being set aside for indescribable purposes, nuns put to death, babies by the thousands cremated, special convents numbering as many as 800 nuns set aside for special obscene uses, etc. The usual line it is true, but far worse than most.

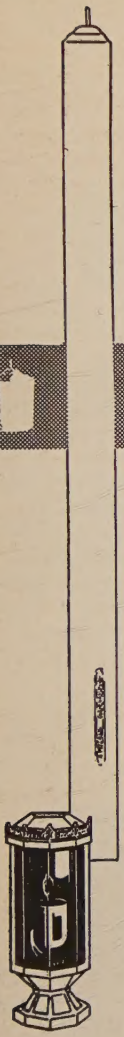
Unfortunately she continues to draw large crowds and probably does incredible harm to souls. Her companion, by the way, preaches the Gospel in a "new way." They claim to be some kind of Baptists.

This woman came from the U. S. A., and perhaps you have heard of her before this. Surely she has not only got started here. We can find nothing very definite about her. If you have any information it would be appreciated. I am writing this not because I have any official position, but at the suggestion of one of the older priests of the City.

Yours truly in Christ

John McCarthy

St. Mary's Basilica
Halifax, Nova Scotia



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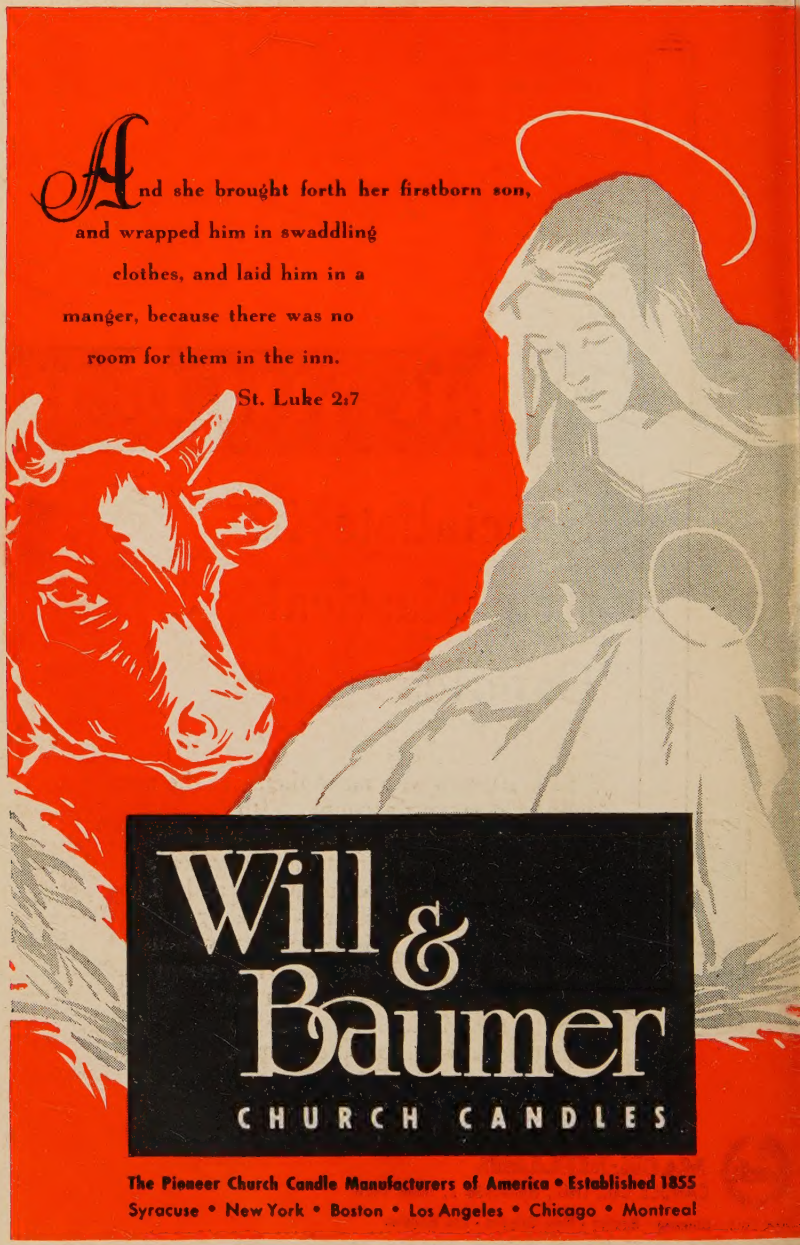
And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.
St. Luke 2:7
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